

GROUP OF CHATTISGARH, CHAMARO

10. 1 D

CENTRAL PROVINCES DISTRICT GAZETTEER RAIPUR DISTRICT.

VOLUME A. DESCRIPTIVE.

A. E. NELSON, I. C. S.



Rombay:

PRINTED AT THE

BRITISH INDIA PRESS, BYCULLA.

1909.

PREFATORY NOTE.

THE printed reports used in the compilation of this volume are the Settlement Reports of Mr. J.F.K Hewitt (1869) and Mr. L. S. Carey (1891) and Mr. J. R. Scott's Report on the Zamindari Estates (1904). The greater portion of Chapters I, III, V, VI and VII has been written by Mr. Russell, I.C.S. The article on Geology has been contributed by Mr. Vredenburg of the Geological Survey. Mr. Lowrie of the Forest Department has written on Botany and Wild Animals, and the Chapter on Forests has also been compiled from notes supplied by him. The Chapters on Agriculture and Land Revenue Administration have been contributed by Mr. Hemingway, I.C.S., Settlement Officer, Mr. Adams supplying a note on Government irrigation; the former chapter has been read by Mr. Clouston, Deputy Director of Agriculture, and the latter by Mr. Montgomerie, Commissioner of Settlements. The Chapter on General Administration and the section on Minerals have been supplied by Mr. Mayes, Deputy Commissioner. The note on the material condition of the people has been written by Mr. Napier, I.C.S., late Deputy Commissioner of the District. Articles on the Leading Families and the Zamindaris have been submitted by Mr. Lev. I.C.S. The History Chapter and note on Castes are mainly the work of Mr. Hira Lal, Assistant Superintendent of Gazetteer. The description of Chhattisgarhi has been taken from Dr. Grierson's Volume on Eastern Hindi in the Linguistic Survey. The whole book has been read in proof by Mr. Mayes, Deputy Commissioner and by Mr. Gordon, Assistant Commissioner.

Nagpur: }

A. E. N.

RAIPUR DISTRICT GAZETTEER.

CONTENTS.

						F	ACING PAGE
LIST OF DE	PUTY CO	M M ISSIC	ONER	s who i	IAVE I	HELD	
CHARGE	OF THE	DISTR	ICT	•••	•••	•••	1
CHAPTER	ı.—GE	NERAI	L DE	ESCRIP	TION		
		- 9					PAGE
BOUNDARIES		YSICAL	FEA	and the same of	•••	•••	1-8
GEOLOGY.					•••	•••	89
BOTANY	•••	45	•		•••	•••	9—23
WILD ANIMA	LS, ETC.	. 13			•••		23-34
RAINFALL A	ND CLIMA	TE	12 10 7	1	•••	•••	34—37
CHAPTER II.	HIST	ORY A	ND	ARCHA	EOLO	OGY.	
HISTORY	•••				•••		38 65
ARCHÆOLOG	Y	119 600	•••	ilita pr		•••	6568
Сн	apter I	II.—PC	PUI	ATION	1.		
STATISTICS	OF POPU	LATION	•••		•••		69—78
RELIGION	•••		•••	•••			7890
CASTE	•••	•••		•••		•••	91-109
SOCIAL LIFE	AND CU	STOMS	•••	•••	•••		109-123
LEADING FA	MILIES	•••	•••	•••	•••	•••	123-129
Сна	PTER IV	.—AGF	RICU	LTURI	₹.		
Soils		•••	•••	•••	•••	•••	130135
STATISTICS C							135-138
CROPS	•••	•••	•••	•••			138-149
IRRIGATION	•••	•••	•••	•••	•••		149154
CATTLE							154-160

CHAPTER V.—LOANS, PRICES, WAGES, MANUFACTURES, TRADE AND COMMUNICATIONS.

								PAGE
Loans			•••		•••	•••		161-169
Prices			• • •					169-171
Wages					•••			171-176
MANUFAC	CTURES	3	•••	•••		•••		176-182
TRADE	•••			•••	•••			182-191
Commun	ICATIO:	NS		•••	•••	•••	- • •	191195
Снарти	er VI.	-FOR	ESTS	AND	MINE	ERALS	.	
Forests						•••		196-206
Mineral	.s		···			•••	٠.,	206
Chapter	VII.	-FAMI	NE			•		207216
CHAPTER	VIII.	-LAN	ID RI	EVEN	UE A	DMIN	IS-	
TRAT	ION	•••	敬禄		lin.	•••	•••	217240
Chapter	IX.—	GENE	RAL	ADMI	NIST	RATIO	N.	241254
APPENI	oix-c	GAZET	TEEF	O	T.	AHSIL	۶,	
ZAMII	NDAR	IS,	TOW:	NS,	IMP	ORTAN	IT	
VILLA	GES,	RIVE	RS Al	IH D	ILLS	•••		257351

यस्त्रयंत्र स्थाने

LIST OF MAPS AND PHOTOGRAPHS.

1.	Group of Chhattisgarhi Chamars	.Front	isp	iece
		FACIN	G I	PAGE
2.	District Map		••	1
3.	Geological Map		••	8
4.	Būrha tank and gardens, Raipur		••	15
5.	Brick mouldings in the temple of Lakshma	n, Sirp	our	3 8
6.	Temple of Lakshman, Sirpur		• •	41
7.	Kuleshwar temple, Rājim		••	66
8.	Image of Buddha at Gandheshwar temple	, Sirpu	ır	67
9.	Thinning out the seedlings in a broad	adcaste	d	
	•		••	138
l0.	Transplanting as practised in the Raipur l	Farm	• •	141
i 1.	Levelling with the Kopar		••	144
l 2.	The Vegetable Market, Raipur		••	180
3.			••	190
L 4.	Old form of country cart with solid wheels		••	194
15.	Old Jain temple, Arang		. :	258
۱6.	Doorway of Nakti temple, Dhamtari			287
17.	Mahadeo Ghat, Kharun River		••	302
18.	Street view, Raipur			325
19.	Temple of Rājiva Lochan, Rājim		••	332
20.	Entrance of temple of Rajiva Lochan, R	ājim .		335
21.	Sculptures in the temple of Rajiva Locha	n, Rāji	m	337
22.	Doorway of the temple of Lakshman, Sir	pur .	••	344
23.	Pillars in Gaudheshwar temple, Sirpur			346

PARAGRAPH INDEX.

CHAPTER I.-GENERAL DESCRIPTION.

							P	AGR
Bounda	ries and Phy							
1	Constitution				•••	•••	•••	1
2	The Chhatt				•••	•••	•••	2
3	The hilly co		east of	the Ma	hanadi	torests	3	4
4	Other tract			***	•••	•••	•••	ib.
5	The rivers-				eonäth	system	1	5
6	The rivers				***	•••	•••	ib.
7	The charact	ter of	the rive	ers	•••	•••	•••	6
8	Hills	•••	***	•••	***	•••	•••	7
9	Elevation	1765				•••	• • •	ib.
Geology		163	4.	الراج المراجع				
10	Geology	&			• • •		•••	8
Botany.	- .	3	1.0					
11	General	• • •	1014	(A. 1	•••	•••	•••	9
12	Denizens of	waste	lands	1	**•			10
13	Trees and p	lants i	n cultiv	ated land	and v	village s	sites.	11
14	Forest trees		100				• • •	15
15	Shrubs	•••	TT 1: 15	77111	•••	•••	•••	18
16	Climbers	•••	cd. stelled	191			. **	19
17	Parasites	•••	•••	•••	•••		•••	20
18	Grasses	•••	***	•••	•••	•••		ib.
Wild Ar	nimals and B	irds.	-					
19	Fauna	•••	•••	•••	•••	•••	***	23
20	Birds	•••	•••	•••	•••	•••	***	31
21	Fish		***	•••	•••	•••	**,	33
Rainfall	and Climate							
22	Rainfall	•••	•••	•••	• • •	•••	•••	34
23	Influence of	rainfa	ill on a	gricultu	re	•••	** :	35
24	Climate			•••			•••	37

CHAPTER II.-HISTORY AND ARCHÆOLOGY.

					P	AGE
History	,					
25	Early history		•••	•••		3 8
26	Samudra Gupta	•••		•••	•••	ib.
27	The Sharabhpur kings	•••			•••	41
28	The Haihayas	•••	•••		•••	42
29	The Kalachuri era	•••	•••	•••		44
30	Commencement of Haihay	a rule :	in Chh	attisgai	h	45
31	Foundation of Ratanpur	•••	•••	•••		ib.
32	• •	•••			•••	46
33	Ratnadeva II and his feuda	tory J	agpāla	•••	•••	ib.
34	Other Haihaya kings found	l in ins	criptio	ns	•••	47
35	Collateral Haihaya fami	lies a	nd div	ision	into	
	Ratanpur and Raipur br	anches	s	•••	•••	48
36	List of Haihaya kings from	13th	centur	y onwa	rds.	50
37	List of Haihaya kings of I			•••	•••	51
3 8	Kalyān Sai	1	•••	•••	•••	52
39	Extent of his territory		•••	•••	•••	53
40	Extent of his territory His army			•••		ib.
41	Lakshman Sai to Raghunā	thsingl	ı, the la	ast king	,·	54
42	End of the Haihayavansi r	ule			•••	ib.
43	Restoration of Raghunāths	ingh		•••	•••	55
44	Succeeded by Mohansingh	•••	•••	•••		56
45	Bimbāji Bhonsla	•••	•••		•••	57
46		•••	•••	•••	•••	ib.
47	Sūbah government	•••			•••	58
48	British protectorate	•••			•••	59
4 9		•••	•••		•••	60
5 0	Administration since annex	ation		•••	•••	61
51	The Sonākhān outbreak	•••	•••	•••	•••	ib.
Archæol	ogy.—					
52	Architectural remains		•••			65
5 3	Inscriptions		•••		•••	66

PARAGRAPH INDEX.

CHAPTER III.-POPULATION.

Statistic	s of Population	ı. 					P	AGE
54	Recent chang	es in t	he con	stitution	n of the	e Distr	ict.	69
55	Changes in tal	hsīls	•••	•••	••	•••	•••	70
56	Density of po	pulatio	n, tow	ns and	village	8	•••	71
57	Movement of	popula	tion	•••	•••	•••		72
58	Migration	•••		•••	•••	•••	•••	74
59	Diseases		•••	•••	•••	•••	•••	ib.
60	Occupation	•••	•••	•••	•••	•••	•••	75
61	Language-Ch	hattisg	arhi	•••	• • •	•••	•••	7 6
62	Other languag	es	•••	•••	•••	•••	•••	78
Religion	.—	200						
63	General notice	e Carri				•••	•••	ib
64	The Satnāmi	Sect		1200	•••	•••	•••	79
65	Ghāsi Dās, Fo	ounder	of the	Satnār	ni mov	ement	•••	ib
66	Subsequent hi	story	of the	Satnām	is	•••	•••	81
67	Divisions of the	he Sat	nāmis	el Pi	***		•••	83
68	Hostility betw	veen C	hamār	s and I	lindus	•••	•••	84
69	Witchcraft		1190		•••	•••	•••	85
70	Powers of wi	tches	16-	7	•••		•••	86
71	Other evil spi	rits 🚃	1241		•••		•••	88
72	Muhammadan		•••	•••	•••	••	•••	89
73	Christians	•••	•••	•••	• • •	•••		90
Caste.								
74	General notice	e	•••			•••	•••	91
75	Brähman	•••	•••	•••	•••	•••		ib.
7 6	Kurmi	•••	•••	•••	•••	•••	• • • •	93
77	Teli	• • •	•••	•••	•••		• • •	95
78	Rāwat	•••		•••	•••	•••	•••	96
79	Kewat	••	•••	•••	• • •	•••		99
80	Dhuri	•••	•••	•••	•••	•••	•••	100
81	Sunkar	•••	•••	•••	•••	•••	•••	101
82		•••	•••	•••	•••	•••	• • •	ib.
83	Customs of th	ie Hal	bās		•••	• • •	• • •	103

					P	AGE
84	Gond	***	•••	•••		104
85	Gond marriage	•••	•••	•••		105
86	Gond religion	•••	•••	•••		107
87	Binjhwār	•••	•••	•••		ib
Social I	ife and Customs.—					
88	Description of a village	•••	•••	•••	•••	109
89	Village life		***	•••		110
90	Names of villages	• • •	•••	•••	•••	112
91	Primitive customs in Chha	ıttīsgarl	1	•••		114
92	Houses	• • •		•••	•••	116
93	Furniture		•••			118
94	Clothes	the Pa	•••			ib.
95	Ornaments				•••	119
96	Food		***	•••	•••	ib.
97	Customs regarding names		***	•••	•	120
98	Caste titles		•••		•••	121
99	Pledges of friendship		***		•••	122
Leading	Families.—					
100	General notice		•••		•••	123
101	Haihayavansi Rājput fami	ly		•••		124
102	The Marāthā families	•••		•••	•••	125
103	The Brāhman families		•••			127
104	The Baniā families				•••	ib.
105	Gosains and Bairagis	•••	•••	•••	•••	129
	CHAPTER IV.—AGR	ICULI	URE.			
Soils.						
106	Soils—Difficulty of classifi	cation	•••			130
107	System of soil classification	n adopt	ed	•••		ib.
108	Local terms for defects in	soils	•••		,	133
109	Soil classing by positions	of fields		•••		ib.
110	Distribution of soils throu	gh the	Distric	t,,,	,,,	135

Sta	tistics	of Cultivation.—				I	AGE
	111	Statistics of cultivation		. • •			
	112	Incidence of population o	n the	cropped	and oc		
		pied areas in the khālsa					137
	113	Incidence of population on					
		areas in the zamindaris		•••			
Cre	ops.—						
	114	Rice-Method of cultivat	ion	•••	•••		138
	115	Attempts at improvement	nt; ob	jections	raised	to	
		these attempts	•••				139
	116	Class of rice sown	•••	•••	•••		144
	117	Kodon	***	•••		•••	ib.
	118	Rāhar	(),		•••		145
	119	Til	HQ.	a	•••		ib.
	120	Linseed, urad and mung;	uterā	sowings			ib,
	121	Wheat	- 100	***			146
	122	Manuring	200		• • •		ib.
	123	Agricultural implements		•••	•••	• • •	147
	124	Government Farms	11.1	•••	•••		148
Irr	igatio	n.—					_
	125	Private tanks			•••		149
	126	Works constructed by Go	vernn	ent		•••	
	127	Works proposed	크핑크				ib.
	128	Prospects of irrigation	•••	•••	•••		152
Ca	ttle.—	•					
	129	Chhattisgarhi bullocks and	d cows	•••			154
	130	Food given to cattle	***	•••	•••		155
	131	Buffaloes and small stock	•••	•••	•••		156
	132	Liability to disease	•••	•••			
	133	Diseases	•••	•••	•••	•••	158
	134	Cattle markets	•••	•••			159
	CHA	PTER V.—LOANS, PRI	CES,	WAGES	S. MAN) T T_	
	FA	CTURES, TRADE ANI	O CÓM	MUNI	ĆATIC	NS	.
Lo	ans.—	•					
	135	Government loans		•••	•••		161
	136	Private loans	•••	•••			162

						P	AGE
137	Moneylenders			•••			162
138	Transfers of villages	· · · ·	•••	•••			ib.
139	The proprietors		•••	•••		• • • •	164
14 0	Condition of the pro-	oprie	tors	•••	•••		165
141	Tenants	•••					166
142	Labourers	•••	•••				167
143	Material condition	of the	e people	•••		•••	168
Prices	_						
144	Grain prices	•••	•••		•••		169
145	Miscellaneous rates		•••	•••	• • •	•••	170
Wages.	_		74.				
146	Cash wages		1-2		•••		171
147	Grain wages-Farm	n-ser	vants		•••		172
148	Graziers		101000°	•••	•••		173
149	Labourers			•••	•••	•••	ib.
150	1371		T	•••	•••		174
151	Village servants (co	10.7	5 L.		***	•••	175
Manufa	ctures.—						
152	Weaving	•••		•••		•••	176
153	Metals	111	•••		•••		177
154	Other industries	1111			•••		178
155	Grain measures			•••	•••		ib.
1 5 6	Other measures	•••		•••	•••		179
157	The cowrie currence	y		•••	•••	•••	180
158	Markets	•••	•••	•••	•••	•••	ib
159	Rājim fair		***		•••		181
160	Other fairs	•••	•••	•••	•••	•••	ib
Trade.	_						
161	Trade in past years	·	•••	•••			182
162	Recent stagnation i		de		•••	•••	183
163	Statistics of rail-bo						185
164	Other exports	•••	•••	•••	•••	•••	188
165	Imports				4		189

	PARAGRAPH	INDEX				xiii
					P	AGE
166	Railway stations	•••	•••	•••		190
167	Classes engaged in trade	•••	•••	•••	•••	191
Commu	nications.—					
168	Railways		•••	•••	•••	ib.
169	Principal roads	,	•••	•••	•••	192
170	Other roads	•••	•••	•••	••	193
171	Statistics of roads and car	ts	•••	•••		194
(CHAPTER VI.—FORESTS	AND) MIN	ERALS	.	
Forests.	•				•	
172	Area and distribution of the	ha far	oata			100
173	Character of the forests	. 1		•••		196
174	Sal forests	MI LANGE	ioresis L			197
175	Statistics of revenue	117	9	•••		198
176	Minor produce		•••	•••		199
177	Revenue and management		••	•••		200
178	Zamindāri forests	11 1	•••	•••		202
179		III.	•••	•••		203
180	Mālguzāri forests Arboriculture	1000		•••	•••	ib.
			•••	•••	•••	204
Mineral						
181	Minerals	447	•••	•••	•••	206
	CHAPTER VII.—	-FAM	INE.			
182	Early famine		•••	•••		207
183	The year 1868-69 and oth	er seas	ons of	scarcity		208
184	Seasons prior to 1897	•••				209
185	The famine of 1897	•••			•••	210
186	Seasons between two great	at fami	ines			212
187	The famine of 1900	•••	•••	•••		ib.
188	Kitchens	•••	•••	•••		213
189	Statistics of the famine		744	•••		214
190	Subsequent seasons	•••	•••	•••		215
191	The scarcity of 1902-03		•••	•••		ib.
192	Subsequent seasons		-	-		216

	CHAPTER VIII.—LAND REVENUE	
	ADMINISTRATION.	PAGE
193	Difficulties in getting statistics of previous	
	settlement	
194		
	reforms	ib
195	Daily years of Diffish rule	410
196	Khālsa and Zamīndāris dealt with separately	219
19 7	The first regular settlement—The Survey	ib.
198	Conferral of proprietary rights—The Tāhutdāris	220
199		221
200	Revenue assessment Factors influencing the policy of the second	223
201	Factors influencing the policy of the second	
	settlement of 1885-89	224
202	The soil unit system	226
203	Effects of the settlement on rents and revenue	
204	Its effects on the malguzars	227
205	Its effects on the tenants	228
206		
	1908	229
207	The Zamindaris	ib
208	Zamindārs leniently treated	ib.
-209	The second settlement. System under which	
	carried out	231
210	Results of resettlementLand revenue and	
	forest takolīs	232
211	Zamindars' payments on account of police and	
	land record establishments	233
212	Alterations made in takoli in 1893	2 3 4
213	Settlement of 1899 to 1902.—Change of system	ib.
214	Its results—Table of progressive enhancement	235
215	Comparison of the three settlements of the	
	zamīndāris	ib.
216		237
217	Fortunes of the various classes of tenants and	
	expansion of home farm	it.

					1	PAGE
218	Ryotwāri villages		•••	•••	:	239
219	Waste land villages	•••	•••	•••	•••	240
C	HAPTER IX.—GENER	AL ADM	INIS'	TRATI	ON.	
2 20	District Subdivisions	and Staff		•••	•••	241
221	Land Record Staff		•••	•••	•••	242
222	Civil litigation		•••	•••	•••	ib.
223	Crime		•••	•••	•••	243
224	Statistics of Revenue	•••	•••	•••	•••	244
225	Excise-Country liquo	r	•••	•••		245
226	Opium and gānja	. ,,,	•••	•••	•••	ib.
227	Registration		•••	•••	•••	246
228	District Council and L	ocal Board	s	• • •	•••	ib.
229	Municipalities		2	•••	•••	247
230	Village Sanitation			•••	•••	248
231	Public Works	SILL SCHOOL SELECT	•••		•••	ib.
232	Police		•••	•••	•••	ib.
233	Kotwārs	U Int	•••	•••	•••	249
234	Jail		• • •	•••	•••	ib.
235	Education		•••	•••	•••	250
236	Dispensaries		•••	•••		252
237	Vaccination	मिह इसन	•••	•••	•••	253
238	Veterinary dispensary	•••	•••	•••	•••	ib.
	DDENING CARR	ere en o	72 <i>0</i> 15 A	11011		
	PPENDIX.—GAZET					
ZAW	INDARIS, TOWNS,			VILLA	GES	Ò,
	RIVERS A	ND HILL	.5.			
	anpur	•••	•••	•••	•••	257
Amo	di	•••	•••	•••	•••	ib.
Arai		•••	•••	•••	•••	ib.
	odā Bazār Tahsīl	•••	•••	•••	•••	25 9
	odā Bazār Village	•••	•••	•••	•••	262
	nhni	. •••	•••	•••	•••	264
Ban	goli	•••	•••	•••	••	ib.
Bar	gaon					265

							F	NG E
Barondā	•••	•••	•••	•••	•••	•••	•••	265
Bhandar	•••	•••	•••	•••	•••	•••	•••	ib.
Bhātapāra		•••	•••	•••	•••	•••	•••	266
Bhatgaon	Zamīnd	āri	•••	•••	•••	•••	•••	267
Bilaigarh	Zamind	lāri	•••	•••	•••		•••	270
Bilaigarh	Village	£ , •	•••	•••	•••		•••	274
Bindrā-Na	wāgarh	Zami	ndāri	•••	•••	•••		275
Bisrāmpur		•••		•••	•••	•••	•••	278
Champājh	ar	•••	•••	••	•••			279
Damru	•••	•••	•••		•••		•••	280
Deobhog	•••	•••	•••	•••	•••	•••	•••	ib.
Deokut	•••	•••	********		•••		•••	ib.
Deori Zar	nindāri			Seco.	•••	•••	•••	281
Dhamtarī	Tahsil	1					•••	282
Dhamtari	Town	7		1505	•••			284
Fingeshw	ar Zam	indāri			•••	•••		290
Garh-Seon	ni		dt.		• • •	•••		291
Gattāsilli	•••	***		16.4	•••	•••		ib.
Gaurāgarl	1	1			***	•••	• • •	292
Gidhpuri	•••		1/96		***	•••		ib.
Gullū	•••	10			•••	• • •		ib.
Jonk Rive	er	7	Table	3.15	• • •			293
Kāgdih	•••	•••	•••	•••	•••		•••	ib.
Kāndador	ngar	•••				•••	•••	ib.
Kasdol	***	•••	•••	•••	***	•••	•••	294
Katgi Za	mīndāri	•••	•••		•••			ib.
Kauria Za	amindār	i	• • •	•••		•••		295
Khalari	•••	•••	•••	•••	•••	•••	•••	296
Khariar 2		ri		•••		•••		298
Khariār V	/illage		•••	•••	•••	•••	,	301
Kharorā	•••	•••	•••	•••	•••	1 • •		ib.
Khārun F	River	•••	•••	•••	•••		•••	302
Kopedih	•••	•••	***		• • •		•••	ib.
Koprã	•••	•••	•••	•••	•••	***	•••	303
Kulhan R	iver						-	21,

						- 111
						PAGR
Kurrā or Kunwa	ırã	•••	•••	• • •	•••	303
Kurud	• • •	٠.	•••	•••	. ***	304
Labhandih		•••	•••	•••	***	305
Lawan		•••	•••	•••	•••	ib.
Mahānadi River	•••	•••	•••	•••	•••	306
Mahāsamund Ta	ahsil	•••	• • • •	•••	•••	309
Mahāsamund Vi	illage		•••	• • • •	•••	314
Narāyanpur		•••			•••	ib.
Narra Zamindar	i	***		•••	•••	315
Nawagaon	• • •		•••	•••	•••	316
Nawāpāra alias	Gobrā	•••			•••	$$ $ib \cdot$
Neorā	•••		au.	•••	•••	317
Pahandā	🚜		4.5	23	•••	ib.
Pairi River	🥳			1 2		ib.
Palāri					•••	ib.
Pandukā	•••			7	•••	318
Phuljhar Zamir	ndāri			***		ib.
Phuljhar or Ga	rh Phul	ljhar '	Village		•••	320
Raipur Tahsil				å	•••	321
Raipur Town			0717	J	•••	323
Rājim		1	***		•••	331

यसमान सम्ब

...

...

...

...

...

. . .

...

...

...

...

...

. . .

...

...

...

...

• • •

...

...

...

٠,

Riwa

Rudri

Sānkrā

Saraipāli

Sihāwa

Simgā

Sirpur

Seonath River

Singhpur ...

Sitanadi River

Sondhal River

Suarmār Zamindāri

Sonābira ...

Sukha River

...

...

...

. . .

• • •

...

PARAGRAPH INDEX.

x vii

... 338

... ib.

... 339

ib.

... 340

... 342

... 343

... 344

... ib.

... 347

.., ib.

... ib.

... 348

... 349

							PAGE
Tarengã	••	***		444	•••	•••	3 49
Thelkā	•••	•••	•••	•••	•••	•••	ib.
Tumgaon	•••		•••		•••	• • ,	350
Turturiy ā		•••	•••	•••		***	ib.



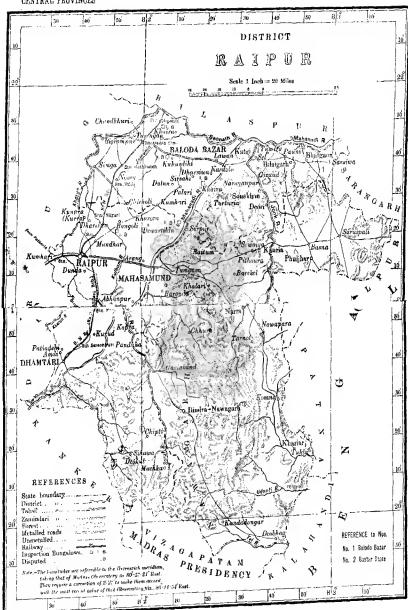
List of the Deputy Commissioners who have held charge of the Raipur District.

NAME	Per	Period			
NAMES.	From	То			
Captain C. Elliott	1857	5-2-1859			
Captain C. B. Lucie-Smith	6-2-1859	17-2-1861			
Captain C, Elliott	18-2-1861	1-11-1861			
Captain C. B. Lucie-Smith	2-11-1861	30-4-1862			
Major J. B. Dennys	1-5-1862	31-10-1863			
Captain F. A. Fenton	1-11-1863	31-10-1865			
Captain H. J. Lugard	1-11-1865	31-1-1866			
Captain F. A. Fenton	1-2-1866	14-1-1867			
Captain H. I. Lugard	15-1-1867	12-3-1867			
Captain E. R. H. Twyford	13-3-1867	21-5-1869			
Mr. J. W. Chisholm	22-5-1869	14-4-1870			
Mr. A. M. Russell	15-4-1870	20-4-1870			
Captain H. I. Lugard	21-4-1870	4-12-1870			
Captain John A. Temple	5-12-1870	4-1-1871			
Captain H. I. Lugard	5-1-1871	20-2-1871			
LieutColonel H. F. Newmarch	21-2-1871	17-10-1871			
Major H. H. Hughes-Hallett	18-10-1871	11-12-1871			
LieutColonel H. F. Newmarch	12-12-1871	27-4-1872			
Major H. H. Hughes-Hallett	28-4-1872	16-6-1872			
LieutColonel H. F. Newmarch	17-6-1872	31-10-1872			
Mr. J. H. Fisher	1-11-1872	16-9-1873			
Mr. J. P. Goodridge	17-9-1873	9-11-1873			
Mr. J. H. Fisher	10-11-1873	31-3-1874			
Mr. H. Read	1-4-1874	17-7-1877			
Colonel C. H. Plowden	18-7-1877	2-3-1879			
	<u> </u>	1			

NAME:	NAMES.				
			77	From	To
Mr. C. W. McMinn			•••	3-3-1879	1-4-1880
Mr. S. Ismay	•••	• • •		2-4-1880	12-2-1881
Colonel H. C. E. Ward	l. 		•••	13-2-1881	1-6-1882
Mr. W. A. Nedham	•••			2-6-1882	18-12-1882
Mr. T. Drysdale	•••	•••	•••	19-12-1882	10-3-1883
Colonel T. A. Scott	•••	•••		11-3-1883	7-11-1883
Colonel H. C. E. War	d		•••	8-11-1883	7-4-1884
Mr. D. O. Meiklejohn	•••		15% · · ·	8-4-1884	8-7-1884
Colonel H. C. E. War	d Z	79.12		9-7-1884	22-8-1884
Mr. D. O. Meiklejohn	- 150			23-8-1884	4-11-1884
Mr. A. C. Duff	7			5-11-1884	23-11-1884
Colonel T. A. Scott	🦞			24-11-1884	5-4-1886
Mr. F. A. T. Phillips	• • •			6-4-1886	1-12-1886
Colonel R. M. Bryce	Γ hom	as		2-12-1886	15-5-1888
Mr. A. S. Womack				16-5-1888	2-8-1888
Colonel R. M. Bryce	Thom	as		3-8-1888	16-8-1889
Mr. A. L. Saunders	•••	L.	- 1.9	17-8-1889	10-9-1889
Colonel R. M. Bryce 7	homa	is ···	477	11-9-1889	10-4-1890
Colonel John A. Temp				11-4-1890	10-9-1890
Mr. L. S. Carey	•••	•••		11-9-1890	3-10-1890
Mr. J. A. C. Skinner				4-10-1890	10-12-1890
Colonel J. A. Temple		•••		11-12-1890	28-7-1891
Mr. F. G. Sly		•••		29-7-1891	12-11-1891
Colonel Saurin Brooke		•••		13-11-1891	12-4-1893
Mr. R. A. B. Chapman				13-4-1893	6-5-1893
Mr. M. W. Fox-Strang		***		7-5 - 1893	11-11-1895
Mr. H. M. Laurie	•••	•••	•••	12-11-1895	7-4-1898
Mr. R. V. Russell	•••	• • •	***	8-4-1898	27-6-1898
Mr. H. M. Laurie		•••		28-6-1898	14-3-1899
Mr. F. C. Turner			•••	15 -3- 1899	17-5-1899

NIARE	PERIOD				
NAM:	From	То			
Mr. C. A. Clarke	•••	•••		18-5-1899	29-5-1899
Captain D. J. C. Mac	Nabb			30-5-1899	11-3-1901
Mr. E. A. deBrett	•••	•••		12-3-1901	23-4-1901
Mr. H. V. Drake-Bro	ckman			24-4-1901	1-2-1903
Mr. A. B. Napier	•••	•••	•••	2-2-1903	28-2-1905
Mr. H. Nunn	•••	•••	•••	1-3-1905	2-11-1905
Mr. A. B. Napier	•••	***		3-11-1905	7-5-1907
Mr. H. F. Mayes				8-5-1907	30-9-1908
Mr. Mehdi Hasan	111 200	The same	à	1-10-1908	2-11-1908
Mr. H. F. Mayes				3-11-1908	Up-to-date





Prepared specially for the Superintendent Gazette-er Revision C.P. from an original supplied by him

RAIPUR DISTRICT.

CHAPTER I. GENERAL DESCRIPTION.

BOUNDARIES AND PHYSICAL FEATURES.

1. The Raipur District belongs to the Chhattisgarh Division of the Central Provinces and is situated between 19°50′ and 26°53′ North and 81°25′ and 83°38′ East. The District occupies

the southern portion of the Chhattisgarh plain or upper basin of the Mahanadi and includes also a large belt of hilly country to the east and south. The total area is 9,834 square miles. Prior to 1906 Raipur had an area of 11,724 square miles with a population in 1901 of 1,440,556 persons. But in that year on the constitution of the new Drug District the western part of Raipur was transferred to it, while Raipur received accessions of territory from Bilaspur on the north, and the Phulihar zamindāri from Sambalpur on the east. Raipur gave 3,438 square miles to Drug and received 1.548 square miles from Bilaspur and Sambalpur. But so far as the character of the country and population are concerned the constitution of the District is much as before, the open tracts having the well known characteristic features of Chhattisgarb, while to the east and south the hills are occupied by the Binjhwars and Gonds with a sprinkling of Uriyas on the extreme east. Raipur remains the largest District in the combined Provinces both in area and population. The District is bounded on the north by Bilaspur; on the north-east by the Sarangarh State; on the east and south-east by the Sambalpur District of Bengal and the Patna and Kalahandi States; on the south by the Jeypore zamindāri of Madras; and on the west by the Kānker State and the Drug District. It is divided into four tahsils, Balodā Bazār lying along the north, Raipur consisting of a small block to the west, Dhamtarī to the south-west and Mahāsamund comprising the large and sparsely populated tract to the east and south-east. The greatest length of the District is about 150 miles and its width about 80 miles. Its shape is now fairly compact, except for the projection caused by the Phuljhar zamīndāri on the east; but the headquarters town Raipur stands almost on the western border and is thus far removed from the eastern zamīndāris of Khariār and Phuljhar.

The Chhattisgarh plain.

The Chhattisgarh flowing through it from south-west to north-east. The country to the west of

the Mahanadi, comprising about half the Baloda Bazar tahsil, the whole of Raipur and a small part of Dhamtari, is a part of the open Chhattisgarh plain, thickly populated and closely cultivated, and almost devoid of forest. Its configuration may be described as a series of gently undulating slopes, running from ridge to streamlet and from streamlet to ridge. The ridges consist in the main of red lateritic soil, locally termed bhāta, while in the valleys is found black soil capable of growing the finest crops without the aid of irrigation. On the slopes lie the yellow soil known as matāsi, and dorsā (do-rasā), a combination of yellow and black soil. The high gravel ridges are almost unculturable and serve as the sites of villages and for grazing land. Owing to the absence of hills and forests the horseman standing on one of them can see the country lying ahead of him for miles, consisting of an endless succession of small rice fields with narrow earthen banks from one to three feet high between each, and broken only by the cluster of mud-roofed huts adjoining a mango-grove which constitutes a Chhattisgarh village. The fertility of the country thus described depends upon the relative breadth of the ridges and valleys and upon the gradients

of the slopes. Where the valleys are wide and the slopes shallow, a fairly fertile region results, but where the gravel ridges are extensive and the valleys only narrow water-courses between steep slopes, as in parts of Baloda Bazar, the country must be characterised as poor and unproductive. Vindhyan sandstone is the basis of the Chhattisgarh plateau and boulders of this rock may be found protruding in the beds of rivers and in places where the erosive influence of water action has had full play. In the northern portion of the plain to the west of the Mahanadi the country has been entirely denuded of forest. Forty years ago the tract was well-wooded and at the 30 years' settlement Mr. Hewitt is said to have shot wild buffaloes in Datān and tigers at Rohāsi in Balodā Bazār, where there is now no forest within sight. But even at this time the valley of the Seonath was fully cultivated and the people could only obtain firewood at a considerable distance. The whole tract has been brought under the plough and the timber remorselessly cleared, with the result, the cultivators say, of rendering the rainfall both lighter and more precarious. This tract is the home of the Chhattisgarhi Chamars, who multiply rapidly when food is sufficient, but take little thought for the future and practise the careless and slovenly method of growing 'rice by ploughing up the young plants, which is known as biāsi. Before the opening of the railway when the landlocked country had no market for its produce and grain was sometimes left to rot on the ground in years of plenty, the Chamar could occupy the land without competition. But now that high prices afford an inducement to more careful and productive methods, the Chamar, unless he mends his ways, is likely to be displaced by the intelligent and industrious Kurmi and Teli. Owing to the absence of forests cowdung cakes are the only fuel and the smell of them as they are burnt throughout the village for the evening meal is the most familiar association of the Chhattisgarh plain to all who have lived there long.

¹ The system is described in the Chapter on Agriculture.

3. Much the larger part of the District lies to the east and south-east of the Mahānadi, and the bulk of it is comprised in eleven zamīndāri estates covering altogether nearly 5,000

The zamindaris thus cover rather more than square miles. half of the whole District area. Nearly all the Government forests of the District amounting to 1,201 square miles are also in this area. They consist of two large blocks, one very compact one of 809 square miles covering the south of the Dhamtari tahsil, and the other, the Sirpur range, extending more irregularly along the left bank of the Mahanadi in the north of The Sihawa forests, as remarked by Mr. Carey, are not well-situated for the market, or at least they were not so prior to the construction of the Dhamtari railway. While the western part of the District is absolutely denuded of timber so that the bulk of the dung of cattle is burnt for fuel instead of being conserved for manure, the extensive Sihawa forests have until recently had no sufficient outlet for their produce.

4. The character of the open country east of the Mahānadi is different to that in the west. Other tracts. soil is rare and yellow and red soils pre-The surface is fairly even except in the forest tracts where it is worn away by water action. The open country consists of a strip along the Mahanadi in Dhamtari tahsil, the Rajim tract of Mahasamund, the Kasdol estate in Baloda Bazar tahsil and another strip running to the south of the Mahanadi through Bilaigarh, Bhatgaon and Sarsiwa; behind the level belt along the river rises a block of hill and forest covering most of the zamindari estates. Of these Fingeshwar and Phuljhar have considerable areas of good cultivation, and Kauria and Suarmar though somewhat undeveloped contain plenty of productive land; Bindra-Nawagarh and Deori consist principally of dense forest, and Khariar has also a large area of hill and forest with a belt of arable land running down its eastern side.

Rivers - Mahānadi and the Seonath system.

The principal river is the Mahanadi, which, rising near Sihāwa in Dhamtarī, first flows to the west through the Kanker State ing the District again at its south-western

corner, it flows to the north-east throughout its length passing Dhamtari, Rajim and the ruined town of Sirpur, until reaching the northern boundary of Baloda Bazar tahsil it turns to the east and separates Raipur from Bilaspur as far as the border. Its length in the District is about 125 miles. The whole area of the District is within the drainage system of the Mahanadi. Its great affluent, the Seonath, no longer passes through the Raipur District, but coming from Drug forms the northern boundary of Baloda Bazar until its junction with the Maha-The principal tributary of the Seonath is the Kharun which rises in the Sanjari tahsil of Drug and flows through the Raipur tahsil passing close to Raipur. It then divides the Bemetarā and Balodā Bazār tahsils up to its junction with the Seonath, about five miles above Simga. The Kulhan drains the centre of Raipur tahsil and joins the Kharun near the end of its course. Numerous other small streams flow into the Khārun and its valley is wider than that of the Seonath. latter river flows for the most part between high banks, while the bed of the Kharun is generally but little below the surrounding country and a wide stretch of fertile land intervenes between the river and the barren uplands which intersect the interior of the District.

6. At Rājim the Mahānadi is joined by the Pairi, which rises in the Bindra-Nawagarh zamindari Rivers of the eastern and flows in a north-easterly direction for tracts. about 60 miles prior to its junction with For the last part of its course it forms the the Mahanadi. boundary between the Dhamtari and Mahasamund tahsils, and twenty-one miles above Rajim is joined by the Sondhal, a river of nearly equal length, which rises in the Jeypore zamindari of Viziānagram, and flows north, dividing Mahāsamund and Dhamtari for a considerable distance prior to its junction with the Pairi. At Rājim the width of the Pairi is as much or more than that of the Mahānadi, and it is only after the increase of its volume by its great affluents, the Pairi and Seonāth, that the latter river begins to deserve its name. Other affluents of the Mahānadi are the Kesua, Kurār and Naini, all of which flow from the east through hilly tracts, watering narrow but fertile valleys. Along the western bank it receives only a few insignificant streams and the stretch of fertile black soil which lies between it and the uplands of the interior of the District is generally narrow.

The Jonk river rises on the Khariar plateau and flows north separating the Kauria and Suarmar zamindaris from Phuljhar. It passes through the Sonakhan estate and the Katgi zamindari and joins the Mahanadi at Seorinarayan, some little way below the confluence of the Seonath. The Udet or Udanti rises in the Bindra-Nawagarh zamindari and flowing nearly due east through Khariar passes into Patna State to join the Tel. The Tel forms the southern boundary of the District, dividing Bindra-Nawagarh from Jeypore. The Jonk, Udet and Tel all flow through the hills and the country on their banks is very wild.

7. The general character of the Mahanadi and the rivers in the east of the District is somewhat different from that of the Seonath and its tributaries. The latter streams generally flow over a rocky or gravelly bottom and consequently retain water for the whole or a greater part of the year, while the beds of the former are wide wastes of sand, dry for more than half the year, and never containing much water except in seasons of high flood. The Mahanadi is occasionally but very seldom navigable for boats of light draft as far as Arang, about 50 miles above its junction with the Seonath. But before the construction of the railway stores from Calcutta have, on occasion, been brought up the Mahanadi, Seonath and Kharun and landed three miles from Raipur.

- As already stated the hills are confined to the south and east of the District. In the north-Hills. east a broken country of low ranges rises at a short distance from the southern bank of the Mahanadi and extends into the Phulihar zamindari and Sarangarh To the south of this lies a belt of fairly level country through which the Raipur-Sambalpur and Arang-Khariar roads pass, while further south again rises the great plateau known as Gauragarh which occupies the greater part of Khariar and a portion of the Bindra-Nawagarh estates. This plateau varies in height between 2,000 and 3,000 feet and the rivers Udet and Sondhal have their source on it. The summit contains only a few villages and affords some fine scenery. The climate is much cooler than that of the plains below. To the east the sides of the plateau are very precipitous, inaccessible to carts, and difficult of ascent even to coolies carrying more than a very light burden. But to the west towards Bindra-Nawagarh the slopes are easier. The name of Gauragarh is not improbably derived from the Gaurs, the Uriva name for the caste of Ahirs or cowherds, and therefore has the same signification as Asirgarh and Gawilgarh in the western Districts, meaning 'The fort of the cowherds.' To the west of the plateau lies a belt of fairly level country in Bindra-Nawagarh zamindari and west of this again rises the Sihāwa range, which extends from near Mahasamund village through the Dhamtari tabsil into the Kanker State, and forms a watershed between the affluents of the Mahanadi and those of the Godavari. The general height of the range is from 2,000 to 2,500 feet.
- 9. The highest points in the District are on the Khariār plateau. Birbusi in the centre is 3,056 feet and Katpār to the south, 3,235 feet. To the west of the plateau the peak of Deodongrī is 3,048 feet high and that of Dārpāni, 2,909. In the south of the District is Bandāri, 2,315 feet. The elevation of the plain country is about 1,000 feet and this is exactly the height of Raipur. Arang is 908 feet high and Mahāsamund 989. There is a

slight slope to the north-east, Tilda being 945 feet high and Bhatapara 888. Khalari is 1,622 feet high and Khariar 1,608.

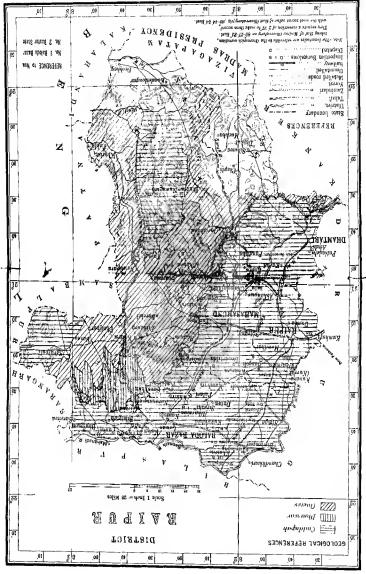
GEOLOGY.

The northern or north-western part of the District, in-10. cluding the area surrounding Raipur Geology. itself, consists of ancient stratified rocks, mainly shales and limestones, which occupy more than half the District. These rocks are situated in a broad basin whose entire drainage is gathered by the Mahanadi. The peripheral portions of the basin extend into the neighbouring Districts of Balaghat, Bilaspur and Sambalpur.1 These ancient stratified rocks include two principal divisions, a lower one known as the Chandarpur series, consisting of sandstone, and an upper one, the Raipur series, consisting principally of purple shales and of The Chandarpur series is exposed only along the rim of the basin. Over the greater portion of the basin, constituting the well cultivated plain of Chhattisgarh, the Raipur strata lie almost horizontally, usually concealed beneath a superficial covering of alluvium or of laterite. It is only round the enclosing rim, that the beds are upturned at appreciable angles, and consequently rise into hill ranges. Thus the Fingeshwar hills, which for a considerable distance follow the right bank of the Mahanadi, rising to a height of about 200 feet above the average level of the Chhattisgarh plain, with a gentle dip of 10° towards the river, that is, along their northwestern face, and a steep scarp along the opposite southeastern face, consist of a thickness of about 200 feet of sandstone, belonging to the Chandarpur series.

The Chandarpur sandstones also constitute the Tarnot plateau, an elevated area about fifty miles long from north to south by twenty-five broad, situated in the south-eastern corner of the District, east of Nawāgarh, and rising to an

¹ For a brief account of the classification and succession of the variou geological systems met with in India, see 'A Summary of the Geology of India (Thacker, Spink and Co., Calcutta, 1907.)

Prepared specially nor the Superintendent Gazetteer Buriaion $\boldsymbol{C}.\boldsymbol{P}_{i}$ from an original supplied by him .



BOTANY. 9

average height of some 2,500 feet, that is about 1,500 feet above the level of the Chhattīsgarh plain.

The portion of the District situated between the Tarnot plateau and the Fingeshwar hills consists of massive granitic gneiss, often forming elevated ground, for instance, in the Chhurā and Kauria hills. These rocks are much older than the Chandarpur strata: the latter have been denuded away from the roof of the broad antic line occupied by the granitic gneiss in the area just mentioned.

The massive gneiss of this area usually has the composition of an ordinary granite, made up principally of quartz, felspar, and the ferro-magnesian silicates known as black mica and hornblende. Local modifications are observed in the Kauria hills where, by the loss of quartz, the rock passes into a hornblende syenite; while near Parsoda, in the zamindari of Phuljhar, the ferro-magnesian silicates disappear, and the rock becomes an 'aplite' rich in topaz.

Stratified rocks belonging to the Dhārwār series (Huronians of America) are found in Sonākhān.

Dykes of quartz-porphyry and of diabase with micrographic quartz are frequent in the gneissic area. The former are of Huronian age, while the latter belong to the Kadapah period and are of interest as constituting, in all probability, the original matrix from which are washed out the diamonds that find their way into the alluvial sands of the Mahanadi at Sambalpur.

Detailed geological descriptions of Chhattisgarh will be found in 'The Geology of the Mahānadi Basin,' by Ball, in Vol. X, pages 167 to 186, of the Records of the Geological Survey of India, and in 'The Chhattīsgarh Division,' by King, in Vol. XVIII, pages 169 to 200 of the same set of publications.

BOTANY.

(By A. E. Lowrie, F. D. O.)

11. In describing the characteristic plants of the Raipur

District, it is proposed to take first the flora

of the open bhāta wastes or high-lying bare
ridges of laterite, so familiar to railway travellers passing through

the District. Next comes the flora of the open rice fields of sandy and clay soils, varying from light yellow loam to deep black clay. The village site has a distinctive flora in its groves, gardens, tanks, and house enclosures, where during the rains small crops of vegetables and grain are reared. Some different plants are again found in the river beds and along their stretches of sandy banks. Whilst, lastly but most important of all, are the forests where the variety of the flora is very extensive.

12. The bhāta waste is, at present, nearly void of all tree and shrub growth, and its appearance Denizens of waste might lead to the conclusion that it lands. never bore any forest. This is by no means the case, as is shown by the short stunted growth of tendu (Diospyros melanoxylon) on some of the more recently cleared wastes. Tendu is a forest tree that grows to a very large size in its natural surroundings, but in these bare plains it is never found more than 2 feet high at the most, although it comes up year after year. An enquiry soon shows what is happening; the village cattle as they graze tear up the soil with their hoofs, exposing any tendu root that happens to be there, with the result that it sends up a shoot at the beginning of the hot weather to add to those that have come up before; owing to continual grazing by buffaloes, these shoots have little chance of establishing themselves and the few that manage to survive into thicker and older shoots are immediately cut out by the villager for firewood. But the remnants of the tendu now found in some of these wastes show that other forest trees, less tenacious, also grew on the bhata waste at no distant date. Even the tendu, tenacious as it is, will disappear in time, and all these wastes will become absolutely treeless plains. Of the herbaceous plants on the bhāta, which have all assumed a creeping form owing to the heavy grazing, the principal are gukrā (Glossocardia linearifolia), manori (Lepida ghathis trinervis), kusmi (Polycarbea Corymbosa), chhoti chinaori (Indigofera linifolia), bhursi (Glosogyne penatifida) and gudrū (Alternanthera sessiles).

BOTANY. 11

None of the above are of any economic value, and all have very insignificant flowers. Small grasses are also found, but with continuous grazing on such very poor soil they do not thrive.

13. Perhaps the most common weed in the cultivated fields

Trees and plants in cultivated land and village sites.

is guraria (Sphacranthus indicus), a plant with trailing green stems and globose purple flowers, which is nearly always found in damp ground and in rice fields;

the whole plant has an aromatic odour and is used medicinally as a bitter tonic. Another common weed is kuthwa (Xanthium Strumarium), which may prevent the cultivation of a second crop, but is much appreciated by the cultivator in his rice fields, because it almost rivals manure in its power of renovating the soil. It has been stated that oil can be extracted from the seed and a yellow dye from the leaves. Other common weeds are the godna (Euphorbia pilulifera); ban murai (Tridax procumbens), a most objectionable plant in the garden, since it flowers all the year round and the seeds are blown about in every direction; aondi (Trichodesma indicum), a handsome, rough leaved plant with drooping light purple flowers, which occurs in sandy soils, the leaves being crushed for use as a poultice for boils; selari (Celosia argentea), a high and very troublesome weed in dry crops, which soon takes possession of the field and drives everything else out. Agia (Striga lutea), although common, is not nearly so troublesome in this District as in some other parts of the Province. Fields that have been very damp during the rains are sure to bear mokla (Hygrophila spinosa); more abundantly is it found below tank embankments in very moist soil. is excellent cover for the snipe, but beware of the stiff spines ! The secds, which are used medicinally, are sold in the bazars under the name of lal makan; the leaves and roots boiled in milk are also used as a tonic. Along the embankments of rice fields and on the moist banks of sandy nullahs intersecting the fields, there occurs a strikingly handsome plant with a pea-shaped flower, much like the English gorse, called ghunghuna (Crotalaria sericea); it yields a fibre, but not so good as that derived from its cousin, the cultivated san (Crotolaria juncea). On nearing the village, numerous herbaceous plants are found, the chief among them being sarphok (Tephrosia purpurea), of which the crushed leaves are used as a poultice for eruptions in children. An introduction from America which has now spread throughout the length and breadth of India is the utkuthar (Argemone mexicana); the leaves of this plant, crushed and mixed with ground black pepper, make an excellent remedy for itch; the juice is also used in cases of ophthalmia, and an oil is extracted from the seed and used for lighting. Gokri (Urena sinuata) is very common; also batiari (Sida carpinifolia), the stiff stems of which are cut and used as brooms in the villages. Every one is acquainted with the charota spinach, of which there are two kinds, Cassia occidentalis and Cassia obtusifolia; the young leaves of both varieties at the beginning of the rains are made into a curry and eaten. There is a third kind called bani charota (Cassia Sophera), common along the open banks of the Mahānadi river, which grows much larger than the other two. The memri (Ocimum adscendens), which has a strong verbena scent, is found occasionally; the juice of the leaves is used medicinally for worms in children, while the seeds, known in the bazars as tuk malanga, make a pleasant cooling drink when soaked in water. Of the smaller herbs of the village green we have the bhurosi (Evolvulus alsinoides), with slender stems creeping along the ground, and very pretty flowers in different shades of blue. Ionidium heterophyllum has pretty solitary red flowers, and the roots and leaves are used medicinally. The bhatia (Solanum indicum) is fairly common; the whole plant including the leaves is studded with yellow prickles, the flowers are purple and the berry yellow. It is used medicinally for toothache, and a decoction of the fruit is given for coughs.

On the village rubbish heap Amaranthus spinosus is common; the leaves are eaten as spinach. The bagnakh

BOTANY. 13

(Martynia diandra), an introduction from America, is a rank, coarse herb with pink flowers and a capsule beaked with strong curved spines; it flourishes with Datura fastuosa and Datura Stramonium. The latter is a rank poison, which is sometimes used by professional criminals. Amongst the trees cultivated or otherwise in the village site, and which can hardly be called forest trees, may be mentioned the horseradish tree, mungi (Moringa pterygosperma), the seed pods of which are eaten when made into curry, and the young roots are crushed as a substitute for horse-radish. Basnā (Sesbania grandiflora), a short-lived soft wooded tree, has a pretty raceme of milk-white flowers, each flower being about 3 inches in length; the young pods and flowers are eaten as a vegetable. The ber (Zizyphus jujuba) is a very common tree in the village and along the tank embankment; when found in the forest it always indicates an old village site; the fruit is eaten and lac is at times cultivated on it; the wood is hard and close grained. Along hedges and along the entrance to villages, Clerodendron phlomoides is not uncommon and the flowers, somewhat resembling the honeysuckle, give a pleasant scent for some distance around. Here also at times is found the gandri babûl (Acacia Farnesiana) with its sweet scented deep golden flowers; also the sitaphal or custard apple (Anona squamosa), the fruit of which is well known; the leaves crushed and mixed with camphor are an excellent remedy for fly blows in the sores of cattle and other animals. The nim (Melia Azadirachta) is a common village tree; from the fruit an acrid bitter oil is extracted, which is used medicinally and also for lighting; the leaves are used for hot fomentations. In most villages bajrandā (Jatropha Curcas) an American plant, is used for fencing enclosures; the seed is a strong purgative and an oil is extracted from it both for lighting and medicinal purposes. The nagphani (Opuntia Dillenii) and kekti, the common aloe, are also used at times for fencing purposes in villages. Parkinsonia aculeata is a handsome shrub met with in some villages growing on sandy soils and in hedges; this plant is an introduction from tropical America.

Along the edges of tanks, where water has been standing, are found the dhandhana (Sesbania aculeata), and at times a thistle-like plant with strong bristly spines, called kanta (Echinops echinatus). Nearly every village tank contains one or the other of the water lilies known as kamal (Nelumbium speciosum), the sacred lotus of the Hindus with their large, white, pink, red and blue flowers; the seeds and root stems are eaten. The singhara or water-nut (Trapa bispinosa) is artificially cultivated in some tanks; the fruit is largely eaten, both raw and cooked. The most common weed covering the tank and growing under water is the chela, an alga (Chara Sp.). More common than the kamal is the jal mogra (Linanthermum cristatum) with its small, pretty, white flowers, growing out of the base of the leaf and reaching from 3 to 4 inches above the water. Growing in the bed of shallow tanks we have the deo dhan or wild rice of which the ripe seeds in December and January are collected by the Dhimars in large quantities. Various sedges are also found and at times the common bulrush.

There are numbers of excellent groves planted close to villages. These are composed almost solely of mango (Mangifera indica), of which the fruit is much appreciated although only the common kinds are grown from seed. Now and again the tamarind (Tamarindus indica) is also found, but is less common than in some other Districts. Of trees confined to road sides and seldom found elsewhere may be mentioned siris (Albizzia Lebbeh) and karanj (Pongamia glabra). The latter is practically an evergreen with pretty racemes of pink flowers: oil is extracted from the seed, which is used medicinally for lighting and at times for cooking. Along the open river beds and banks the characteristic plants are chhotiber (Zizyphus nummularia), phunder (Calotropis procera), with its purple, not unpleasantly scented flowers; the leaves are used in hot fomentations; it is also called āk and madār and

BUIANY. 15

is very widely distributed in all sandy soils. Growing best along the sandy beds of rivers, we have the jhau (Tamarix dioica), which is a very striking and handsome shrub when in flower. Should the river bed be stony, Rhabdia lycioides at times is found; it is an evergreen with pretty purple flowers. A well-known tree which is only found on river banks and along the beds of sandy streams is jal kumbi (Barringtonia acutangula), which has fine slender racemes of deep pink flowers; the bark is used as a poison for stupefying fish. A well-known herbaceous plant growing along the damp edges and even in the beds of streams is Exocum, one of the genetians with very pretty light purple flowers.

The flora of the forests may be divided into trees, shrubs, climbers, parasites, herbaceous Forest trees. plants and grasses. The principal timber tree is sal or sarai (Shorea robusta) which is confined to the south and east of the District. A sāl forest a delightful sight early in March at the commencement of the hot weather, when the trees come into leaf and flower, the deep red of the young leaves being very striking in conjunction with the bright cool green of their neighbours. Some fine teak trees, (Tectona grandis) still exist along the eastern border of the north and south Sihāwa ranges and in the south of the zamindaris of Bindra-Nawagarh and Khariar. The saj (Terminalia tomentosa), kauhā (T. Arjuna), baherā (T. belerica) and harrā (T. Chebula) are found everywhere. The saj pole is preferred for housebuilding in most of the Chhattisgarh villages, even to sarai, as being more durable. The harra tree yields as fruit the true myrabolans, in which there is a large export trade; from the bahera fruit an oil is extracted which is used for lighting. The wood of karra (Cleistanthus collinus) is very hard and durable. The dhaurā (Anogeissus latifolia), lendia (Lagerstræmia parviflora), tinsā (Ougeinia dalbergioides) and tendū (Diospyros melanoxylon) are common in all forests. the heartwood of the latter a good ebony is obtained. The

bijā (Pterocarpus Marsupium) is an excellent wood, next in quality to sarai and teak, and is common in all forests; from this tree the true gum kino is obtained. The satinwood tree bhira (Chloroxylon Swietenia) is very common in the dry forests of the District but never attains any size; the wood is used chiefly for house poles. The shisham (Dalbergia latifolia), another common tree, does not grow to a very large size; likewise the kamar (Gmelina arborea), which gives a very light wood excellent for furniture. The kusum (Schleichera trijuga) is a very good hard wood, but is not usually cut owing to its value for the propagation of lac. The wood of the haldū (Adina cordifolia) is used for making combs. aonlā (Phyllanthus Emblica) gives a good strong pole, and the sour fruit is used medicinally when made into pickle and preserve. The wood of amaltas, locally known as dhanbohar (Cassia fistula), is also used for house poles; this handsome tree is better known as the Indian laburnum, with its clusters of golden yellow flowers which appear in April and May; the soft brown pulp round the seed is used medicinally. Of the less useful timber trees may be mentioned the salai (Boswellia serrata) and gindol (Sterculea urens) which are very common in most of the dry stony forests. The silk cotton tree or semar (Bombax malabaricum), with its brilliant red flowers which appear in March, is a very striking tree when in flower. Another common flowering tree is ganiar (Cochlosbermum Gossypium), with its fine bright yellow flowers which appear in March when the tree is leafless. The Acacias are represented by three well-known species, babūl (Acacia arabica). pāndari babūl (Acacia leucophlæa), and khair (Acacia Catechu). The first is more common than the second, but both occur mostly in the open ground around villages in the fields and along road sides. Babūl wood is excellent for cart wheels. Khair on the other hand is essentially a forest tree, with excellent wood. The most important product of this tree is the resinous extract known as catechu or katthā, which is extracted by repeatedly boiling chips of the heartwood in water

until the solution acquires the consistency of a paste. The rohni (Sovmida febrifuga) is a good tree with strong wood found in the forest on kankar soil; it is used for dyeing a brown colour. The bel (Ægle Marmelos,) which is confined more to the outskirts of the forests, yields a fruit of which the medicinal properties are well known; the pulp of the ripe fruit is also eaten as food, and the shells of the smaller fruits are largely made into small tobacco boxes. Kaith (Feronia Elephantum) is only found in village lands and on deserted sites in the forest; the pulp of the ripe fruit, which is acid, is largely used as a chutney. Of the Bauhinias there are many species, the best known being Bauhinia variegata, with its handsome white and purple flowers, of which the young buds are eaten; it is also grown in some village gardens. Another variety amti (B. retusa) is fairly common; it can be recognised by the acid taste in the leaves; it yields a clear gum resembling gum-arabic which is used medicinally and is also largely used for making sweetmeats. The ghotia (Zizyphus xylopyrus) is only found in the forest and is used as firewood. The figs are well represented and with very few exceptions may be classed as trees found generally in the open. gular (Ficus glomerata) can be easily distinguished by its light bluey green foliage and the clusters of pear-shaped fruit all along the stem, sometimes quite large; when ripe the fruit is ouite red and is eaten by the village children. The bar (F. bengalensis) is a most useful tree on account of its shade, and there are some very fine specimens in the Raipur District along the Jeypore border; the fruit is eaten in times of scarcity. The sacred pipal (F. religiosa) comes next. The gasti (F. infectoria) has small yellowish white berries when ripe, of which green pigeon are very fond; when well grown the tree is very handsome. The kāmbi (Careya arborea), with its very large myrtle-like flowers but of a pink white colour, grows everywhere in the forests in the better soils: the inner bark is said to be very good for the manufacture of paper.

15. Of the smaller trees and shrubs there is a great variety in the forests. The Gardenias are repre-Shrubs. sented by four species: kharar (Gardenia turgida), dongar kuru (Gardenia latifolia), kuru (Gardenia lucida) and Gardenia gummifera. The gum obtained from the last two is collected from the leaf buds and is called dikāmāli: it is sold in the bazars and used as a medicine for Allied to the Gardenia are two common small forest trees, manhar (Randia dumetorum) and telka (Randia uliginosa); the latter is found in all water-logged rich soils and in forest glades; it has handsome large white flowers and a large fruit which when young is eaten. The telai (Wendlandia exserta) is a very handsome shrub or small tree; when in flower during March, the whole plant is covered with masses of white flowers which are very sweet scented. The parsi (Butea frondosa), better known as 'the flame of the forest,' is a very handsome tree when in flower; lac is grown on it. the roots are also used for making rope fibre, and the leaves are used to roll up the Chhattisgarhi cheroots. There are numerous Grewias in the forest, the best known of which is dhaman (Grewia Asiatica); the wood is sometimes called the Indian lancewood and is largely used by the natives for their kāwars or sticks which are balanced on the shoulders and from the ends of which bundles are suspended. The fruit of all the Grewias is eaten, and the bark is used for fibre. Of the smaller shrubs the dhamani (Woodfordia floribunda) is a handsome plant when in flower; the flowers appear in March all along the stem and are used as a dye. The atain (Helicteres Isora) is a shrub with a hazel-like foliage, red flowers and twisted pods: a very good fibre is obtained from the bark. A strikingly handsome shrub is the ghirgholi (Indigofera bulchella); in February it is covered with a mass of rose purple flowers, which are eaten as a vegetable. The magordatta (Mimosa rubicaulis) is found in sandy places bordering the forest; it has pretty pink flowers and the stem is very thorny.

The large climbers are well represented in the forests and mention may first be made of sihāri Climbers. (Bauhinia Vahlii), known commonly as *mawal* in other Districts: it yields a coarse fibre, the seeds when roasted are eaten, and serviceable umbrellas are made from the strong, tough leaves, which are also used as plates. The common climber known as donkerbel (Spatholobus Roxburghii) does much damage to the forest trees. The bodal (Butea superba) has palas-shaped flowers, which are much handsomer and larger than the ordinary variety. The makoi (Zisyphus nummularia) is a most objectionable climber owing to the numerous wait-a-bit thorns along the stems; the small black fruit is largely eaten by the people and by birds. The pethori (Zizvphus rugosa) is a less common climber, of which the ripe white fruit is eaten. chil (Acacia cæsia) and Acacia pennata, are two large climbers found in all dry forests; the latter only on the poorest soils. The keonti (Ventilago madraspatana) is a large climber found along the banks of streams on the outskirts of the forest; the seed gives an excellent oil which is used for cooking. On the edge of the forest in sandy or laterite soils is also found the large climber called dhamas (Combretum decandrum), which is very conspicuous when in flower by its pure white bracts. The flower itself is quite insignificant but is even more offensively scented than the bahera. Of the smaller climbers may be mentioned the apeng (Celastrus paniculata), an extensive climber; the oil obtained from the seed is much valued for rheumatism. The cherising (Ichnocarpus frutescens) is an extensive climber found only on the outskirts of poor forests. The ram datum (Smilax macrophylla) is a very common climber in sal forests. karawa (Capparis horrida) is found in some village sites climbing over large trees; it has handsome flowers, white when they first appear and turning red later on; and the fruit is eaten. The dasmur (Asparagus racemosus) is fairly common in all forests.

The parasites are represented by banda (Loranthus longiflorus), which grows very commonly Parasites. on numerous trees. Mahuā and chār are the two which are most injured and in some areas all the mahua is badly infected, many of the trees being killed outright. Viscum articulatum is allied to the English mistletoe, and is generally found on tendu. The amarbel (Cuscuta reflexa) is principally found on the ber, with its long golden thread-like stems entirely covering the tree. The common palm of the District is the small date palm, chhind (Phoenix acaulis); it is found all over the forests growing on poor soils. Phoenix sylvestris is found growing round tank bunds in some villages. There are occasional trees of Caryota ureus and Borassus flabellifer in some of the villages along the Mahanadi river. With the commencement of the rains, a number of lilies and orchids begin to flower, the most common among the former being a species of Amaryllis. Crynum ensifolium and Costus spinosus both with white flowers are also common. Of the ground orchids the Habenaria is represented by two species, both with white flowers. The chief tree orchids are Vanda Roxburghii which is very common and the flowers of which are pretty and at times scented, and the cats-tail orchid (Vanda Blumii), which is found in the south of the District. On the sandstone plateau is a small plant, characteristic of the very poor soil found onit, Selaginella rupestris; where this plant grows grass is not even found; it is only green during the rains and up to November, after which it curls up, though the roots remain green through the hottest weather. The only bamboo found wild in the District is the bans (Dendrocalamus strictus), and its area is also limited. The katang (Bambusa arundinacea) is not indigenous, and where found is sure to have been planted.

18. The District contains a great variety of grasses, only a few of which are utilized when cut by the villagers and these not for fodder but for thatching. Owing to the large quantities of rice straw

BOTANY. 21

available, grass is not reserved for the purposes of fodder. The amount of grass removed from the forest and from private lands for thatching is very large, and hundreds of carts are engaged in this traffic from December to March every year. The only two kinds removed are gandri and sukla, the others being considered inferior. These two grasses are of sufficient value to induce some landowners to allow fields to lie fallow, which are carefully protected from cattle grazing so as to allow the grass to be cut for sale after the rains. All grasses, when young at the beginning of the rains, are eaten by the cattle. On the whole the grasses are not so nutritious as in most of the other Districts of the Central Provinces, and this may account to a certain extent for the wretched condition of the local cattle. Gandri (Iseilema laxum) is the most valuable grass and is readily eaten by cattle, but it is nearly always reserved for thatching. This grass is only found in good black soil. Kusal (Heteropogon contortus), commonly known as spear grass, is found in great abundance all over the District and is not confined to any particular soil; it is readily eaten when young by the cattle, and next to gandri is principally cut and used by the villagers for thatching. Dhandar (Iseilema Wightii) is somewhat similar to gandri, from which it can be distinguished by the red tinge given to the patch where it is growing; it is a good fodder grass both for cattle and horses, and can only be found in rich soils; it is not used for thatching as the dry stalks are brittle. Safed kusal (Andropogon annulatus) is found growing with gandri; it is a good fodder grass and is also largely cut for thatching. Tewā (Anthistiria imberbis) is a fair fodder grass growing on sandy soils in flat ground; it is at times used for thatching mixed with sukla. The grass is easily recognised by the thick clusters of spikelets which turn red on the grass drying, and are always surrounded by short leaves. Dūbi (Cynodon dactylon) is a small sea-green coloured perennial grass, the stems creeping along the ground

root; and throwing out at the nodes leaf stems about 9 inches high. The grass is well known as an excellent fodder grass, in fact the best that can be obtained in the plains, cattle and horses eating even the roots when they can get it. Gatia (Andropogon pertusus) ranks next to dubi as an excellent fodder grass. It is found on moist rich soils, and grows from one to two feet high when well grown; both cattle and horses eat it greedily. Sawan (Setaria glauca) grows near villages during the rains on good culturable soils; the grain is used as food by the poorer classes. Kānsi (Saccharum spontaneum) is a noxious deep-rooted weed, growing in fallow ground and along the banks of rice fields; it is known by its feathery head of flowers; when young it is eaten by cattle. Lethana (Setaria verticiallata) is a coarse grass growing near villages; it has a long flower stem, at the top of which are the round flower spikes, which when ripe are very adhesive and cling to one's clothes; it is eaten by cattle. Orai (Andropogon murieatus) is the well-known khas grass, from the roots of which the khas-khas tuttis are made; it grows near tanks on lowlying ground and on the banks of nullahs; it is eaten by cattle and the stiff stems are made into brooms. Bharru (Anthisteria arundinacea) is a tall grass growing to 15 feet in height; it grows gregariously on wet sandy ground all along sandy nullah and river banks. Cattle eat the young leaves and wild buffaloes are very fond of lying up in it; the stems are made into native pens. Bagai (Pollinia eriopoda), commonly known as bhaber grass in the north, is found on poor open soils along broken hill sides and open river banks; it is eaten by cattle, but its chief use is for rope-making, the string being largely used in native beds; it is an excellent material Rusai (Andropogon schoenanthus) is for making paper. easily recognised by the lemon-scented flowers and leaves. grows on all classes of sandy and laterite soils and along hill sides; oil is not extracted from it in this District; it is a fair fodder grass when young and readily eaten by cattle. Hupua (Eragrostis interrupta) springs up in damp rice fields all over

the District after the crops have been cut, giving the whole country in February a white appearance; it is a fair fodder grass. Bendra puchhia (Erogrostis major) is a handsome grass growing in damp places in fields and gardens; the stems grow to 2 feet in height, and cattle eat it readily. Bhurbhuria (Erogrostis plumosa) is a grass eaten by cattle only when it first springs up during the rains; it grows on saline soils drying early in December; it is a great nuisance in the forest, for it is the most inflammable of grasses. Kānta bhairi (Aristida setacea) is the white spear grass found on poor sandy soils; it is one of the worst kinds of grass, cattle barely touching it even when green; the fine spears over an inch long of a white colour are most formidable and will even go through leather if the surface is rough and the barb gets a hold. Bhond (Anthisteria strigosa) is a very poor, coarse and useless grass growing to 7 and 8 feet in height; it grows on all soils on flat ground; owing to its not being cut, this grass is spreading and killing out the better kinds such as gandri; it is a very brittle stemmed grass, easily recognised by its uniform stretches of red colour when dry and cattle only eat it when very young; its only use is to make a coarse mat for the walls of the houses of the poorer villagers in the forest.

WILD ANIMALS, ETC.

19. Semnopithecus entellus (bendrā) is found in all parts of the District, in the forest and out of it. This monkey is considered sacred. It does great damage to crops, especially to gram and pulse. It can be tamed if taken young.

The Macacus rhesus (bandar) is not found in the District and can only be seen with show-men who bring them round as performing monkeys.

Felis tigris (sher, bāgh) is found in all parts of the District, more especially in the forests of the north, east and south. Though still in numbers they are not so numerous as in days gone by; many places that were a sure find for tiger have

none now. It is destructive to cattle as well as game, but seldom to man unless wounded. Game-killing tigers are not so numerous as cattle-lifters. Man-eaters are occasionally met with; of late years there have been no really bad man-eating tigers in the District. Tigers wander a good deal in the cold and rainy season, while in the hot weather they select some special spot with water handy, where they lie up during the heat of the day. They do not attain any special size in the District, a good average being 9'2", between pegs, for a male. A large number are shot annually. They mate at two seasons of the year, October and November in the cold weather, and again in April and May. Gestation takes about 8 months in each case. They usually have from one to three cubs, but two is the general rule. The cubs remain with the tigress till very nearly full grown, and a case has been known where after the tigress and a female cub had been shot the male cub was taken charge of by the tiger and brought up in the way be ought to go.

Felis pardus, the panther or leopard (tenduwā, chitwā), is found in great numbers all over the District where there are any forests. It varies a good deal in size and this has led to the belief among the natives of there being two kinds. Leopards are much more numerous than tigers and consequently are more destructive to cattle. In their habits they are much more sneaking than a tiger and very much bolder, coming right into the village and carrying off dogs and goats. A maneating leopard is much more of a curse than a man-eating tiger, as he can climb into a tree or machan and take the men out while watching their fields at night. The leopard is killed by wild dogs. Mr. Lowrie shot one in the District that had been treed by these animals. The same observer also relates how in 1888, being encamped at a village near Sihawa in the south of the District which was much worried by a man-eating leopard, he had just finished dinner when he heard a tremendous poise in the village: so taking a lantern he went to see what was the matter and was told that the leopard had come into the

village and been driven out. While the men were telling him this, he heard a ghastly yell in the direction of a nullah close by; the men and himself started off with torches and reached the place in a few minutes, when they found that the leopard had been killed; they could see only three wild dogs on the bank where the carcass, of which a few mouth-fulls had been eaten, was lying.

The following tragic story of the death of a leopard is related by Mr. Lowrie:—A few years ago a leopard was chased by a pack of wild dogs and climbed into a tree; the dogs then began to jump wildly about, and one of them while doing this was impaled on a sharp branch sticking out near the root of the tree; this brought him into a sitting position and he died there. The panther on seeing the dog seated there evidently made up his mind that it had been specially placed there for him; so he never tried to come down and eventually died of starvation in a fork of the tree.

Felis Jubata, the hunting leopard (chīta), is uncommon in the District. Two were shot in the south Sihāwa forests in 1904.

Felis chaus, the jungle cat (ban bilwā), is common in the District frequenting both forest and open grass country and is very destructive to the smaller game, such as peafowl, partridge, hare and all ground game. The leopard cat, a very shy retiring animal, is also found in the dense forests but is very uncommon.

Viverra Malaccensis, the lesser Indian civet (bignaori), is fairly common in the District. It feeds on small birds and animals.

Herpestes mungo, the mongoose (newarā), is very common throughout the District. It is not shy and will often enter village huts in search of food and is very destructive to poultry. These animals are easily tamed and make nice pets. The brown jungle mongoose (sāmbar newarā) is uncommon and only found in the dense jungles. The tree or fait calls not common in the District. It lives in the follows of the common in the dense jungles.

chiefly in old mango groves. Though feeding on fruit it is very destructive to birds; a case is recorded where one fruit cat killed 45 pigeons in a night in the pigeon-house, almost every bird having its head bitten off.

Lutra vulgaris, the Indian otter (ud), is not common in the District as all the rivers have very little water in them during the hot weather. A few are found in the Seonāth river and in deep pools along some mountain streams.

Hyæna striata, the striped hyaena $(rerw\bar{a})$, is found in all parts of the District. It is nocturnal in its habits, feeding chiefly on carrion, but will at times carry off dogs and goats; it has also been known to kill cattle tied up for tiger.

Canis pallipes, the Indian wolf (hundra), is fairly common in the District, keeping to more or less open country cut up by nullahs. They do a fair amount of damage to sheep and goats while out grazing and occasionally carry off children. Seldom more than two are seen together, the packs having been broken up.

Canis aureus, the jackal (kolia), is very common in the District and is confined to the open country; he does not live in dense jungle.

Cyon Dukhunensis, the Indian wild dog (kogwā), is found in all the forests of the District. It is very destructive to game, which it drives away from any neighbourhood it may haunt at the time. Cattle are also killed by them and not unfrequently the sportsman finds his ties for a tiger killed and eaten by the pack. Tigers and leopards have also been known to have been killed by them. They always hunt in packs, moving about large tracts of country in search of game, under a recognised leader.

The wild dog is always fierce even in his puppy day, and has never been known to become tame. They seldom live long in captivity. Owing to their urine being very acrid they always have a most disagreeable smell which the skins retain sometimes for years. It is surprising that so few are killed in the District considering the high Government reward offered.

The skins of jackals painted are not unfrequently brought up for the reward given for wild dogs.

Vulpes Bengalensis, the Indian fox (khekri), is found in all open parts of the District. It feeds chiefly on small birds and animals. It is a fine little animal and has been known to become tame in captivity. It affords a good run with dogs in the open country, but is not such a good stayer as the jackal.

Melursus ursinus, the Indian sloth bear (bhalwā), is found all over the forests of the District, generally living in caves in the hot and wet weather, and in heavy grass and bushes during the cold weather. In the mahua and ber seasons one often comes across them feeding under the trees or on their wav back after their night's feed. In his movements he is very ungainly, but when disturbed can get over the country at a good pace. They are often met with in twos and even threes, a mother and cubs or a she and he bear together; on these occasions it is most amusing to see how, when one is wounded. it at once tackles its neighbour, the two having a regular setto enabling the sportsman at times to get both. The skin of the bear is at its best during the hot season, but is difficult to cure owing to the fat which even penetrates the skin. shy of man, the bear can be a nasty customer when wounded. as besides using its teeth it makes most ghastly wounds with its hind claws. A she-bear with cubs is also formidable if met at close quarters. The female generally has two cubs born in January or February. The cubs, if captured young, become very tame.

Lepus ruficaudatus, the Indian hare (lamhā, bhathailā), is found in all forests of the District, especially in bush jungle. The flesh is very fair eating, except in the hot and rainy seasons, when they are more or less infected by the grub of a species of Bot fly.

The District, besides being infested with the common house rat and mouse, has three kinds of field rats, one rather large and resembling the *Jerboa* rat being much appreciated by the villagers as food. These rats are dug out of their holes

along field bunds. The shrews are represented by two species, the house shrew living in houses commonly known as the musk rat and the jungle shrew of a brown colour living in hollows of trees; this last animal makes a delightful pet when tame.

Sciurus palmarum, the common house squirrel (khurāri), though found all over the District is not common. Can be tamed easily when taken young and makes a nice pet.

Sciurus maximus, the red Malabar squirrel (ghaniāri), is only found in the dense sāl forests of south Sihāwa and is fast being exterminated by the Gonds and Kamārs who hunt it for its delicate flesh, which is much appreciated by them. This animal lives in the branches of the tallest trees in the forest, generally sāl; here it is shot at and killed by arrows. When taken young it becomes very tame.

Sus cristatus, the Indian boar (barha), is found all over the District and is very destructive to crops. The flesh is poor, but much appreciated by the natives, who prefer it to that of any other kind of game. There are some fine boar in the forest, but owing to the bad riding ground, except in one place, pigsticking cannot be enjoyed. The one place where it is possible is in the small area of Government forest called the Gugwa-Billari block close to the railway station of Hatbandh, which is well worth the attention of sportsmen. The following story illustrating the sagacity of the Indian boar is told by Mr. Lowrie:- 'We were encamped at the village of Raitum close to some low-lying hills in a very wild part of the Raipur District, and had just finished tea under the shade of a kusam tree, and were indulging in a smoke, when I saw a fine boar 'run past the tents towards the fields; some of the servants were standing close to the tent, and I happened to ask one of them if he had seen the boar go by; yes, he said and 'what's more, that is the grazier to a villager living in the 'huts at the back of our camp. This we both exclaimed was too good a story, but I had hardly spoken when up came 'the boar, driving eight goats in front of him; we followed 'him right on to the village, and in went the goats into a hut.

'as it was shutting-up time. These eight goats were only 'part of the herd that had strayed out into the fields, the main lot having been penned before and the grazier mis-'sing those he now brought had gone and driven them in. 'He himself entered the hut last of all. On talking to the 'owner after this extraordinary occurrence, we were told 'that he had got the boar when quite a youngster, three 'vears ago, and brought him up on goat's milk; as the young 'boar grew he was taken out by the villager's son along with 'the herd to graze. Last year in quite a matter-of-fact way 'the villager informed me that he had put the whole herd, ' consisting of five and twenty goats, in charge of the boar, 'and right well had he managed his charge. They are all let 'out at six in the morning and away goes the grazier with his 'charge into the jungle, and punctually at dusk they are brought home. We then enquired if any goats had been 'lost: this amused the old man immensely, as he told us that 'no one dare go near the goats while out grazing; it was as-'much as his life was worth, and what was more the old boar would not stand any stray animals from another herd joining 'his charge; these were soon snouted out. During the yearthe owner had never lost one of his animals by a panther, 'though there were a fair number of these animals about. 'No doubt the boar had looked well to their welfare; a goat ' has only to "ba" and he is there to see what the matter is. 'This marvellous boar, I am sure, could well hold his own at any competition of sheep-dogs in penning his goats. 'leaving camp the next morning Col. Henderson and I went 'down to see the grazier drive off his goats into the jungles, 'and I then managed to get a couple of photographs of the boar 'and his goats, one of which I am pleased to say is quite good.' Gazella Bennetti, the Indian gazelle (chinkara) is uncommon. Antelope cervicapra, the black buck (hiran), is not common. A few are found in the north and west of the District, while stray animals turn up now and again in the open country. The heads are small, not running over 18 inches.

Portax pictus, the nīlgai (rajrā. rojhinā), is fairly common both in the open and dense forests of the District, especially in the former. It is generally found in small herds, seldom singly, but a grizzly old buck may at times be seen wandering about.

Tetracerus quadricornis, the four-horned antelope (chār-singā), is common in all forests where the grass is heavy. It is a shy animal and owing to its keeping to the grass is difficult to get a shot at.

Cervulus muntjac, the muntjac or barking deer (bhaserā), is not common, and is confined chiefly to the sāl areas of the District. It does not associate in herds: it travels singly, or the stag and hind may be seen together with the young. As venison the muntjac is the best of all the Indian species of deer.

Cervus axis, the spotted deer (chital), is very common in all the forests of the District. It associates, as a rule, in herds. Preferring open forests close to water it falls an easy prey to the village shikāri as he sits over a water hole. The horns are shed in July and August, but this shedding is extremely irregular.

Cervus duvauceli, the swamp deer (gauni), is found throughout the sāl area of the District, to the south in Sihāwa and in the Government forests of Lawan in the north-east. The belief that the greater number of the animals in these parts are a cross between the sāmbhar and real swamp deer may be quite true as the length and thickness of horns and the colour of the animal are slightly different to those of the ordinary swamp deer of the Terai. They associate in herds, but odd males may generally be picked up in the forest.

Cervus unicolor, the sambhar, is found in all fairly thick forests. The mature stag is shy and is seldom found with the does except at night and early morning when feeding. During the mahuā season one or more stags may be seen in the early morning feeding under the trees where the flowers have dropped during the night. Does and small stags very often herd together. The stags shed their horns in April, but this is not general and some may be found with their antlers throughout the year. Good heads are seldom found in the District.

Meminna Indica, the Indian mouse-deer (khābri), is found only in the dense forests of the District, living in the hollows of trees on the ground. It is a very shy, retiring animal, and when seen is always alone. It can be tamed, but seldom lives in captivity.

Gaveus gaurus, the Indian bison (gaur), is found in forests in the south and north-east of the District. It is a very retiring animal, living in small herds with generally a fine bull in charge. Solitary bulls and at times two are often met with; these are generally old bulls turned out of the herd. Numbers are killed by rinderpest caught from cattle which have been grazing in the forest. Several died in 1908 from this disease in the Lawan block. In the rains the gaur retires to the hills during the day to avoid the flies, coming down at night to feed on the young grass.

Bubalus Arni, the wild buffalo (ban bhainsa), is found in the south and east of the District. It is a much larger and finer animal than the tame buffalo. Like the gaur the buffalo is found in herds with generally a good herd bull in charge; numbers of solitary bulls are also found. He is a much less retiring animal than the gaur, coming right into the field to feed at night. Very few cases are known of the buffalo being aggressive at sight of man, but he is a very tough customer when wounded. A case is on record where a very large wounded buffalo charged an elephant and drove his horns into the elephant's leg, on which the elephant caught hold of the horn and tore it right off the core; the buffalo retreated a short distance into some grass and was shot the next morning. A tiger is no match for a grown-up buffalo, but often succeeds in getting hold of a calf by hamstringing it while feeding, so that the herd with the mother have eventually to leave the calf who cannot follow. Along with the gaur, the buffalo was also attacked by rinderpest in the Lawan block in 1908 and a number died.

20. There are a fair number of game birds in the District,
Birds. but few are found in any numbers.

Pavo cristatus, the common peafowl, is found in all the forests of the District. Not being considered a sacred bird in these parts it is shot by every one. The red or common jungle cock (Gallus ferrugineus) is only found in the far south of the District where it occurs in fair number. Two kinds of spur fowl are found; Galloperdix spadicea, the common red spur fowl, is found in all forests in pairs, while the painted spur fowl (Galloperdix lunulata), a shyer bird, is found only in certain stony localities. The painted francolin, (Francolinus pictus), is the common partridge of the District.

Pterocles fasciatus, the common sand-grouse, is not common in the District.

Pteloclurus exustus, the rock or painted sand grouse, is found in pairs along stony open fire lines and among rocks; it is fairly common.

Perdicula Asiatica, the jungle or bush quail, is found in all parts of the District and is very common. Two other species of bush quail are also found. Right through the rains and cold weather Coturnix coromandelica is found in the open country, while with the beginning of the cold weather the grey quail arrive in small numbers, but they only stay a short time in the District. The common bustard or button quail, Turnix Dussumierii, is common in the jungle grass tracks of the District.

Eupodotis Edwardsii, the ubāra (hūm), though not common, is at times met with in the grass bhāta plains. The green pigeon, (Corcopus phornico-pterus) is found all over the District, while Columba intermedia, the blue-rock pigeon, is not nearly so common and is met with only occasionally.

Though there are a number of tanks in the District, it is only a fair one for duck. Of the migratory ducks the gadwal and blue-winged teal are the most common; the redcrested pochard, the pintail, the green-winged teal, the white-eyed pochard, and the widgeon are also found. Of ducks that remain all the year round, Sacridiornis melanonota, the spurred goose or nuktā; Anas pœcilorhyncha, the grey duck; Nettopus coromandelianus, the goose-teal; and Dendrocygna

arcuata, the whistling teal, all occur in fair numbers; the last two build in trees during the rainy season. Podiceps minor, the dab-chick, is common and found in all tanks.

Gallinago cælestis, the common snipe, though a winter visitant, is found in fair numbers along the beds of some of the tanks. Gallinago gallinula the jack snipe may be picked up in a day's shoot.

Rhynchæa bengalensis, the painted snipe, remains throughout the year and breeds in some of the reedy tanks.

In other birds than game birds, both land and water, the District is quite rich.

The rivers and tanks are well furnished with numerous kinds of fish which are a favourite article of Fish. food among nearly all classes. The principal varieties found are: Large variety-parhan, rechha, rehū, bausin, pariyans, kalant, mundā, kaunchhi, kotrā, silan, sawar or sanwal, kusra. Small variety-singan or kewai, mongri, kārijemwa, sauri, tengnā, gungwāri, kotri. bām, mohrāli, gurdā, phalia, galāj, kokya, singi. The most abundant are pariyans, kotrā, kotri and kokyā. Numbers of small fish are captured during the monsoon months in the rice fields and sometimes in creeks filled by the backwaters of the rivers in flood. In the rice fields wicker baskets are placed at the drainage openings of the fields. The various methods in use in the District for catching fish are as follows: - (1) The mahājāl or great fishing net used in very large streams. Two are taken from different directions towards one central point, the fish being driven by beating the water and making a noise so as to drive the fish in the direction of the nets where they are caught. (2) The pāt or long net secured at both ends with pegs like a tennis net. Fish are driven towards it and then caught by throwing a mahajāl. (3) The sokhi or bhanwar jāl is a cast net. It has iron weights attached to it and is thrown in the water so as to enclose a circular space about 8 to 10 feet in diameter. outer end throughout the circumference has a lining of loose

netting which collects all the fish falling within the circle when drawn in by the rope attached to the centre of the net. (4) The pailna or small net used chiefly for taking prawns and small fish. It is a hand net fastened to a triangular frame. (5) The halkā jāl or frame net. It is something like a large netting basket, the mouth being about 7 × 10 feet stretched by two bamboo pieces crossing each other diagonally. mouth is placed to face the stream supported by a small stick attached to the back. The water is then beaten with sticks. The fish run into it and are caught. (6) Hariyal is a funnel or cone-shaped bamboo net and is placed over a shoal of small fish, but only one or two are caught at a time. (7) Danwar is a baited night or day line with several hooks attached to one string. (8) Dhir is a bamboo wicker work placed at the opening of the fields. (9) Khāndi is a cage-like bamboo trap which like a mouse trap lets in fish and prevents their egress. The smallest sized meshes in the District are 1/5th of an inch from knot to It is impossible for the smallest fish to get out of these At the close of the rains when the waters subside, fish traps. are caught by the method known as ulechnā. Women partition out the shallow water with mud bunds and with a basket throw out water from one compartment to the other. compartment gets very shallow they catch the fish without difficulty. The District exports fish as far as Nagpur.

RAINFALL AND CLIMATE.

22. Rainfall is registered at the stations of Raipur, Dhamtari,

Rainfall.

Simgā, Balodā Bazār, Gariāband, Arang,
Rājim, and Saraipāli. The first three stations date from 1867, but the others have only been opened recently, Balodā Bazār and Gariāband in 1903, Arang in 1904, and Rājim and Saraipāli in 1905. In the same year on the constitution of Mahāsamund tahsīl, the Simgā station was transferred to that place. During the forty years ending 1907, the average annual District rainfall being the mean of Raipur, Dhamtari and Simgā¹ was 47 inches. The figure for Raipur is 49 inches,

Ficm 1905 the figures for Mahasamund are taken in lieu of those for Simg

that for Dhamtari 48 and for Simgā 43. The maximum and minimum amounts registered for each station are as follows:—

Maximum.		Year.	Minimum.	Year.
Raipur.	91	1884-85	2 6	1899-00
Dhamtari	72	1885-86	25	1867-68
Simgā.	75	1876-77	19	1868-69

In Dhamtari, owing to the neighbouring forests, the rainfall is usually copious, and in Raipur the supply is as a rule sufficient. The tract round Simga, on the other hand, often suffers from scarcity of rainfall, especially those villages within a radius of 12 to 15 miles from Bisrāmpur. During the period of forty years the average rainfall was less than 40 inches at Raipur in eight years, at Dhamtari in eleven years and at Simga in 17 years; while it exceeded 50 inches in 16 years at Raipur, 17 years at Dhamtari and 14 years at Simga. For the new stations the average annual fall at Baloda for the four years ending 1907 was 46 inches, and that at Gariaband for three years ending 1906 was 521 inches. During the 33 years ending 1899-00, the average rainfall for the five wet months was 431 inches, distributed as follows: - June 81, July nearly 15. August nearly 12, September 7 and October 12. Only about an inch of rain is received during November, December and January and two inches in the other four months.

writes as follows. :— I divide the 'yoar into four epochs, as when analysed in this manner the effect produced by the rainfall on the agriculture of the District is better portrayed. The first epoch includes the months of June, July and August, during which time the ploughing, sowing, biasi or thinning and weeding operations of the autumn crops take place, as well as the preparation of land for the spring crop. As a rule during these months the rainfall is amply sufficient, the tahsil averages ranging between 31 and 37 inches.

¹ Settlement Report, para 13.

⁴ The second period includes the months of September and October, and upon the rainfall of this epoch hang great issues. If September and October are rainless, the rice crop proves a failure not only on all the high-lying lands, but also on the matasi slopes. Many fields so situated are not worth reaping, or as the Chhattisgarhi cultivator would say 'hassiā ne phiris' (the sickle was not plied). Thus round Simga during the three years 1886-88, the rainfall of September and 'October was five inches or less. In such years only the best fields in point of soil or position yield a crop of any value, and not infrequently many such require tank irrigation to bring the crop to perfection. The area which can be describ-'ed as absolutely secure is then but small in this District. A further disadvantage of deficient rainfall during these months ' is that the ol or moisture of the unembanked lands which dries 'up under the scorching rays of a monsoon sun and the spring sowings of linseed and wheat fail to germinate or wither ere they reach the surface. A deficient rainfall then in September and October, however favourable may have been 'the previous season, means a bad autumn and a bad spring 'crop. On the other hand, adequate rain in these months ensures the success of both crops. The third epoch, the rainfall of which is locally termed akras ke pani, includes the months of November, December and January, which affects, of course, only spring crops. The absolute necessity of any 'rain in this epoch depends not only upon the character of ' the monsoon and the rainfall of September and October, but 'also upon the dews which fall nightly. But there can be no doubt that an inch of rain at Christmas time is a great boon to the cultivator, though he may argue that as much harm is done thereby to linseed as good to wheat. The benefits of 'this rainfall are, however, unequally distributed. One field 'which has germinated will be benefitted thereby; a second 'which is not yet sown will be so moistened as to enable a ' crop to grow; a third, however, which is but recently sown ' will suffer damage. The seed will be washed out or rotted

'and a second sowing will be necessitated. Still, when good and ill are weighed together, there is a large balance of advantage which a grumbling peasantry will admit but with reservations. The fourth epoch includes that period of the year during which rain does more harm than good. The only good rain does in this season is to soften the soil and thus enable it to be ploughed up and exposed to the beneficial action of the sun and wind in the hot weather. Few cultivators, however, in this District avail themselves of such an opportunity. I would mention the Kurmis and Telis as the only two castes, who, according to my personal observation, show by their practice that they appreciate the advantage of such ploughing.'

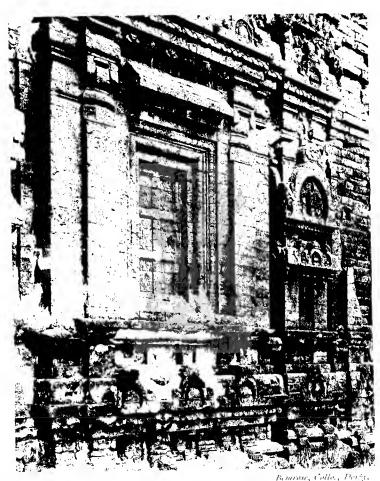
24. An observatory was opened at Raipur in 1870 at an elevation of 970 feet. The average maximum and minimum temperatures at diffe-

rent periods of	the	year are:	Maximum.	Minimum.
January			82°	55°
May	•••		107°	82°
July		\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	86°	75°

The absolute maximum and minimum temperatures recorded in these months are:— Maximum. Minimum.

t those months are		272 217 E111 CL
January	92°	42°
May	115.5°	66°
July	102°	68°

The highest temperature recorded is as shown above in May, and the lowest 39° on December 29th, 1902. The heat of Raipur is especially great in the summer months on account of the red gravel soil and the closeness of the rock to the surface. Fever is very prevalent in the autumn and epidemics of cholera have been frequent. This may be attributed to the time-honoured custom of using the water of the same tank for drinking, bathing, washing clothes and sometimes also for watering cattle. Indeed the Chamār is said to drink tank water by preference on the ground that it is more mazbūt or "stronger" than well water. His liking in this respect may be paralleled by that of the old Cockney lady, who after her first visit to the country came back and said that the eggs there had no taste.



BRICK MOULDINGS IN TEMPLE OF LAKSHMAN, SIRPUR.

CHAPTER II. HISTORY AND ARCHÆOLOGY.

HISTORY.

- 25. The oldest remains in this District are those of Sirpur whence many have been removed to vari-Early history. ous parts of the District, notably to Rajin and Dhamtari. They mostly belong to the 8th or 9th century, but amongst them there are imposing statues of Buddha which evidently date from a much earlier period and testify to the great antiquity of Sirpur, 'the town of the goddess of wealth'. Tradition avers that Sirpur was the capital of Babhruyahan who caught his father Arjuna's sacrificial horse let loose with a challenge and killed Arjuna in battle, the latter being afterwards revived by Krishna. The Mahabharat, however, places the scene of action at Manipur which is identified with Ratanpur, where also the story of the sacrificial horse is current.
- 26. Emerging from the legendary period we reach the dawn of history in the middle of the 4th century, Samudra Gupta. A.D., when the great Emperor Samudra Gupta1 directed his attention to the conquest of the south, and the kingdom of the South Kosala, the old name of Chhattisgarh, was the first country he conquered in his 'kingdom taking' expedition. The invader marching due south from his capital. Pātaliputra or Patnā, overthrew its king Mahendra, Passing on he subdued all the chiefs of the forest countries, which still retain their ancient wildness and constitute the tributary States of Orissa and the more backward parts of the Central Provinces. The principal of those chiefs was Vyaghra Raja whose country was named Mahā Kāntara, literally the great forest, which was situated somewhere near Sihāwa in the Dhamtari tahsil. Samudra Gupta was a ruler of exceptional

¹ V. A. Smith's Early History of India, 2nd Edition, p. 267.

capacity and unusually varied gifts. His Allahābād pillar inscription states that he liberated the conquered kings who apparently continued to acknowledge him as their overlord. This acknowledgment is proved by an inscription which Mr. Hira Lal recently found at Arang. It is dated in the Gupta era and belongs to the end of the 6th century A. D. It purports to be issued from the Suvarna Nadi or Son River which rises from Amarkantak and passing through the Bilaspur District finally falls into the Ganges. It gives a new line of kings unknown to history beginning with Sura and continuing for six generations' to Bhimsena. It records the grant of a village named Batpallika in the District of Donda which may be identified with the Donda about 5 or 6 miles from Raipur and about 25 miles from Arang. The Batpallika may be Barpali of Kauria zamindari, so that the donees whose names Hariswāmi and Bapaswāmi indicate Telugu origin were probably settled at Arang just midway between the village granted and the headquarters of the District in which it was situated. Nothing is known of the dynasty to which Bhimsena belonged. He is stated to be born of the family which enjoyed celebrity like that of the royal sages (Rai Rishi) This apparently refers to their overlords the Guptas as we find the title of 'saintly sovereign' applied to Chandra Gupta II in the Udayagiri cave inscription. No information is available as to the duration of the rule of the family of Bhimsena in Chhattisgarh. But in the 7th century the country seems to have passed to a Buddhist king who made Bhandak in the Chanda District his capital. Bhandak was visited by the Chinese traveller Hiuen Tsiang in 639 A.D. and the following is his description of the country: - 'This country, more than 6000 li's circuit, was 'surrounded by mountains and was a succession of woods and marshes, its capital being about 40 li in circuit. The soil of

Thus, Bhimsena II, son of Dayitavarmi II, son of Bhimsena I, son of Vibhishana, son of Dayita I, son of Sūra.

[•] Gupta Inscriptions, page 35.

³ A Ii is equal to about the of a mile.

the country was rich and fertile, the towns and villages were 'close together; the people were prosperous, tall of stature and 'black in colour; the king was a Kshattriya by birth, a Buddhist in religion and of noted benevolence. There were 'above 100 Buddhist monasteries, and about 10,000 brethren, 'all Mahayanists. Near the south of the city (that is apparent-'ly the capital) was an old monastery with an Asoka tope where 'Buddha had vanguished Tirthikas by the exhibition of super-'normal powers, and in which Nagarjuna' Pusa had afterwards 'lodged'. A branch of the Bhandak family subsequently settled at Sirpur on the banks of the Mahanadi in the Raipur District. The object of the migration is not evident. It is possible that the capital being situated at one end of the country, it was thought desirable to send a representative to a central place or there may have been family dissensions necessitating separation and settlement at a remote place to avoid any further trouble. Whatever may have been the cause it did not take long for the Sirpur branch to become independent of the original house. Within four generations they acquired the sovereignty of the whole of Maha Kosala. adorned their capital with beautiful temples, monasteries, almshouses and gardens making it worthy of the name they gave it. In the reign of Tivardeva the highest point of their prosperity seems to have been touched. This king had no issue and the crown, therefore, passed to his brother's son, who peacefully enjoyed the acquisitions of his uncle and father, the latter being the Commander-in-chief of the armies while Tivardeva was on the throne. The next king was Mahasiya Gupta entitled Bālārjuna. In his early childhood he was very fond of archery and it was for his proficiency in the use of arms that he was given the title he bore. He was a great temple builder and almost all the inscriptions found at Sirpur eulogize him. His mother was a daughter of the king of Magadha and when she became a widow she constructed the superb brick

A great Budddhist teacher.

See Watter's Yuan Chwang, Vol II, p. 200

TEMPLE OF LAKSHMAN, SIRPUR.

temple known as Lakshman temple, the only old edifice now remaining at Sirpur in anything like a fair state of preservation. Mahāsiva Gupta was perhaps the last king of this dynasty who ruled at Sirpur. His son seems to have been ousted by another family and to have fled towards the east and to have settled at Vinitapura which Mr. Hira Lal identifies with Binka in the Sonpur State. The genealogy of the Sirpur family is recorded in an inscription affixed to the parapet wall of Gandheshwar 1 temple at Sirpur and being sufficiently brief would bear quotation in extenso as translated by Dr. Kielhorn. 'There was, of the family of the moon, a prince named Udayana. From 'him sprang the mighty Indrabala equal to the destroyer of From him sprang the illustrious Nannadeva. 'possessor of self-reliance, who filled the earth with temples of (the lord) Siva. As his most excellent son there was 'born Chandra Gupta, a protector of the earth; and from him 'sprang the illustrious Harsha Gupta, a cause of joy to the world. To him was born the lord of the earth, Siva Gupta 'fond of a war; who, foremost in the knowledge of the bow, 'is famous under the appellation of Balarjuna, who in battle 'holding the dusky creeper-like sword in his hand, decorates 'it like a mistress with the pearls (struck out of the frontal 'globes) of infuriated elephants; and to whom the god of love 'like a good adherent, hands over the women folk, having 'repeatedly conquered them with his arrows, like unto the 'lawless kings (subdued by his master Siva Gupta).' Tîvardeva being son of Nannadeva was brother to Chandra Gupta, the grand-father of Mahasiva Gupta. It was Tivardeva who earned the title of sovereign lord of Kosala which his successors seem to have lost.

27. Very little is known of the dynasty which ousted the
Sirpur kings. Only two names of kings
occur in their copper plates found at
Arang, Raipur, Khariar and Sarangarh.
They are written in the box-headed characters like the

¹ Indian Antiquary, Vol. XVIII., page 180,

inscriptions of Tivardeva. All of them purport to be issued Sharabhpur which was apparently their capital. From the names of villages mentioned in the charters it appears that a good portion of Chhattisgarh was under their sway. The Sarangarh plates speak of the District Tundaraka which Mr. Hîra Lâl indentifies with Tundra in Baloda Bazar tahsil 6 miles south of Seorinaravan; the Arang plate, of Pamva which may be Pamgarh 15 miles north of Seorinarayan; the Raipur plate of Srîsāhika which is Sîrsāhi in the Balodā Bazār tahsil and the Khariar plate of Navannaka which is identified with Nahna 3 miles from Khariar where the plates were found. Nothing more of this line of kings is known. Dr. Sten Konow conjectures that these kings may have been Rashtrakūtas but he thinks the identification still very doubtful. From the situation of villages granted by them, it appears that all the country south of Raipur and Bilaspur extending up to Khariar, the southernmost limit of Chhattisgarh, was in their possession and there is reason to suppose that Sharabhpur was a new name imposed on Sirpur to commemorate the victory of this line over their predecessors. It was, however, not easy to change a well established name and the new name perished with the short-lived dynasty which created it. Unfortunately neither the inscriptions of the Sirpur dynasty nor of their successors are dated but the characters in which they are written belong to the 8th and 9th centuries, A.D. The events related above must therefore have taken place during the period at the end of which the Haihayas came on the scene and conquered Chhattisgarh for themselves.

28. The word Haihaya is derived from Ahihaya, snake-horse, the story being that the first ancestor of this line of kings was an issue of a snake and a mare. They trace their origin to Sahasrārjuna or Kārtvīrya who had a thousand arms. The family is an ancient one and finds mention in the Mahābhārat. These Haihayas were known as Kalachuris and originally ruled the Chedi country, which Justice Pargiter places along the south bank of the

Jumna, from the river Chambal on the north-west about as far as Karwi (which is north-east of Chitrakūta) on the south-east. and its limit southward would have been the plateau and the hills of Bundelkhand. This configuration is based on information available from the Mahabharat and probably the Chedi country proper was this land but apparently it increased its dimensions when adjoining countries were absorbed by the country-taking spirit of the later Rajas. General Cunningham, whom Justice Pargiter has criticised, may after all be correct in including the country of Chhattisgarh or at least a part of it within the Chedi country. In the Ratanpur² inscription of 1114 A.D. it is stated that in the race of Haihaya princes was born that ruler of Chedi, the illustrious Kokalla, who had 18 sons, the first born among whom afterwards was ruler of Tripuri and he made the remaining brothers lords of mandalas. The race of one among these younger brothers in the course of time obtained an unparalleled son Kalinga Raja, who in order not to impoverish the treasury of Trita Saurya abandoned the ancestral land and acquired by his two arms this country Dakshin Kosala. Since Tummana had been made a royal residence by his ancestors, therefore residing there he increased his fortune causing the destruction of his enemies. This apparently shows that Tummana had been occupied by the Haihayas some generations prior to the advent of Kalinga Raja. But it is stated in the Bilahri inscription that Mugdhatunga the son of Kokalla conquered the lines of country by the shore of the eastern sea and wrested Pali from the lord of Kosala. Păli is the same as that 12 miles from Ratanpur and about 30 miles from Tuman (both being included in the Lapha zamindāri) we have here a record of the first entry of the Kalachuris into Chhattisgarh. Kalinga Rāja was probably a permanent settler in the country and the conqueror of Dakshin Kosala, the country south of Tummana. It is probable that Tummana was the frontier State of Chedi separating it from

Bengal Asiatic Society's Journal, 1895, page 253. Epigraphia Indica, Vol. I. page 32.

Dakshin or Mahā Kosala. Wrapt as the historical passages are in the rhapsodies of royal eulogists, it is difficult to make out whether the whole of Dakshin Kosala was won by Kalinga Rāja or only a portion of it. The probability is that he conquered a portion, perhaps a large portion, of it unless he made a raid all over and allowed the petty chiefs to remain in their independence as before. From the lists of conquests enumerated in the Rājim temple inscription which were made by Jagpāla's family for these Haihayas it appears that a large part of Chhattīsgarh was in the hands of local chiefs about the 11th and 12th centuries.

There can be little doubt that this dynasty of kings was 29. in ancient days a powerful one. They had The Kalachuri era. their own era called Kalachuri or Chedi era which began on the 5th September 248 A.D. What great event this commemorates or how the era originated is not clearly known. Dr. Bhagwan Lal Indraji propounded the following theory which, Dr. Bhandarkar says adapts itself so well to all the circumstances that have to be accounted for, that it might be accepted as furnishing in all probability the true explanation of them. 'In the early centuries A.D. there were 'certain kings in western India holding Gujarat and the adjacent Provinces who used the Saka era. Certain coins show 'that their rule was interrupted by an invader who established 'another era. This invader was a certain Ishwar Datta whose 'coins are dated not in an already existing era, but in the 1st and '2nd years of his reign. He belonged to the dynasty of the 'Abhīra caste of which records are found in the Nāsik cave and 'which probably came by sea from Sind, conquered the western 'coast and made Triküta its capital. When he had consolidated 'his power he began to issue his own coins copying those of his 'predecessors, the last of whom appears to have ceased to reign 'in 170 Saka year or 248-49 A.D. Ishwar Datta's conquest thus 'falls at just about the same time as the foundation of the 'Kalachuri era. And we may thus conclude that Ishwar Datta

¹ Bombay Gazetteer, Vol. I, Part II, page 295.

'was a founder of an era which was first known as the Traikūtaka 'era and only in later times came to be called the Kalachuri or 'Chedi era.' Dr. Bhagwān Lāl held that the former family having afterwards restored their power, the invaders were driven out of the country and the Traikūtakas then retired to Central India and there assumed the names of Haihaya and Kalachuri. But the latter once more regained possession of their former capital Trikūta about the middle of the 5th Century.

30. It does not however appear that the Kalachuris were very powerful at this time in Central India. At least they do not seem to have had possession of either Dāhala (Jubbulpore country) or Chhattisgarh,

since the early Guptas were then in power. Most of the inscriptions of the Kalachuris of the Central Provinces extol their ancestor Kokalla I whose date is believed to be 875 A.D. He married a Chandel princess Nattā Devi and is stated in the Bilahri inscription to have conquered the whole earth and to have set up two unprecedented columns of his fame, in the south the well-known Krishna Rāja to whom he gave his daughter, and in the north Bhojadeva. It was his son Mugdhatunga it appears who first entered Chhattisgarh and wrested Pāli from the lord of Kosala. At this time, probably, a brother of Mugdhatunga was stationed at Tummāna, where Kalinga Rāja afterwards fixed his permanent capital.

31. His grandson Ratnadeva (son of Kamal Rāja) made the place pleasant to the eyes by constructing temples to the holy Venkesha, to Ratneshwar and other gods, with gardens containing innumerable flowers and beauiful fruit trees and a charming high mango grove and crowded with palatial buildings decorated with charming beauty. And yet this was the king who founded the town of Ratanpur which finally led to the abandonment of the picturesque Tummāna. He married a daughter of the chief of Komo, now in the Pendrā zamīndāri. His son Prithvideva I built a Sīva temple at

Tummāna called after him Prithvideveshwar and a large tank at Ratanpur.

32. His son and successor was Jajalladeva I. It is this king who has left an inscription dated Jājalladeva I. in the year 1114 A.D. from which the above details have been extracted. This inscription 1 records certain religious benefactions--the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of a temple at Jajallapur, a name which he gave to Pāli and which is still remembered in a corrupted form as Jāninagar Pāli. This king was respected by the kings of Kanauj and Jejakbhukti or Bundelkhand and the chiefs of Dakshin Kosala, Andhra Kimedi, Wairagarh, Lanji, Bhandara, Talhāri, Dandakpura, Nandāvali and Kukkuta paid tribute to him. He had also captured in battle a king named Someshwara, though he subsequently released him. Jagpāla of the Rājim temple inscription lived in his reign as also in that of his two successors and conquered for him Rath, Teram and Tamnal which form the northern part of the Raigarh State. It appears from the Rajim inscription that Jagpala's ancestors who originally came from Badhar in the Mirzapur District had also conquered the countries of Bhattavila (Baghelkhand), Vihara (not identified), Dandor (Surguja), and Komo (Pendra). All these must be considered as forming part of the Haihava kingdom since they were the estates of its feudatory Jagpala. the Kharod inscription Jajalladeva is stated to have defeated Bhujbala, king of Suvarnapura, which is apparently Sonpur on the Mahanadi. The area thus encompassed would stretch from Amarkantak down to the other side of the Godavari and from the confines of Berar in the west to the boundaries of Orissa on the east, barring the petty States towards Bastar.

33. Jājalladeva's son was Ratnadeva II who claims to have defeated Chodganga of Kalinga on the coast of the Bay of Bengal, thus further extending his rule as far as the

Epigraphia Indica Vol. 1, page 32,

sea coast. The feudatory chief Jagpala, whose exploits have already been referred to, acquired Sindurmangu and Talhari. These have not been confidently identified as yet. An inscription dated in the Chedi year 915 or 1163 A.D. was found in the Bādal Mahal (cloud palace) of the Ratanpur fort. now kept in the Nagpur Museum. It is much defaced, but it describes the country 1 in words which lead to the conclusion that Talhari was the place in which Ratanpur itself was included. The description runs as follows: - 'Full of singing birds and decorated with gardens is this Talhari land, the ornament of the world.' In the reign of Prithvideva II (son of Ratnadeva 11) Jagpāla seems to have performed more exploits than in the reigns of his two predecessors. Not only did he take the forts of Sarharagarh (either Sorar in Drug or Sarhar in Bilaspur) and Machka Sihawa (the Sihawa tract in Dhamtari) but also conquered the Bhramarvadra country (probably Bhramarkūta or country round Jagdalpur in Bastar) and took Kantara, Kusumbhoga, Kandadongar and the District of Kakaraya. Kandadongar is in the south of Bindra-Nawagarh zamindari and Kakaraya is the well-known Kanker which then included portions of Dhamtari and Sanjari tabsils. Kantara and Kusumbhoga appear to have been adjacent to these, the former to Kanker and the latter to Kandadongar and close to Deobhog the southernmost point of the Raipur District.

34. Prithvideva II was succeeded by his son Jājalladeva II in whose reign a member of the collateral branch of his family built a temple at Seorinarāyan in which a slab with an inscription dated in Chedi era 917 or 1165 A.D. is fixed. A

¹ At Ratanpur Mr. Hira Lāl lately secured a copy of this stone inscription written in the hand of Rewārām Kāyasth about 44 years ago. Apparently the stone was in good preservation in his time and Rewārām had prepared a copy for the Chief Commissioner, Mr. Campbell, which for some reason or other remained undespatched to him. It is stated there that the stone was taken from the Bādal Mahal.

Brāhman also built a temple of Siva at Mallār of which there is a record on the stone inscription found there. It is dated in the year 1167 A.D. or two years later than that of Seorinarāyan. Jājalla II is called in this inscription the ruler of Tummāna which shows that, though abandoned as the capital, Tummāna continued to give its name to the country of its rulers. The son and successor of Jājalla II was Ratnadeva III in whose reign the inscription in Kharod temple was put up. It is dated in the year 1181 A.D. He was succeeded by his son Prithvīdeva III in whose reign one Devināga built a temple at Sambā and left an inscription dated in the year 1190 A.D. This stone is now in the Nāgpur Museum where it was brought from Ratanpur.

35. Coming to the end of the 12th century we no longer find

Collateral Haihaya families and division into Ratanpur and Raipur branches, inscriptional evidence of the Kalachuri kings of at least the senior or Ratanpur branch of the family. It appears that the Royal house used to give some appa-

nages to princes born in the family as we find references to these in the Seorinarayan inscription. There is in it a mention of one Sarvadeva who was a younger brother of Prithvideva I. He is expressly stated to have obtained as a share of his patrimony the property of Sonthiva (now Sonthi, a village in the Janjgir tabsil) where he was settled. Sarvadeva had a great-grandson of the name of Amanadeva upon whom Jajalladeva I lavished affection as a man would upon his son. Similar grants must have been made to others settled elsewhere and apparently the branch at Raipur became somewhat powerful and semi-independent. Of the Raipur princes we have records (Raipur and Khalāri stones) dated in the beginning of the 15th century. These inscriptions refer to the reign of a Kalachuri king Brahmadeva and are dated in 1402 and 1414 They mention that there was a great prince at Raipur whose name was Lakshmideva. His son was whose son was Ramchandra who was the father of Brahmadeva. The Khalāri inscription goes up to Simhana.

appears therefore that the first prince of the junior branch of Raipur was Lakshmideva, great-grandfather of Brahmadeva. so that the split might have taken place about the middle of the 14th century during the reign of Lakshmideva's son, Simhana. who is stated in the Khalari inscription to have conquered 18 garhs of the enemy. It is popularly believed that Chhattisgarh had 36 forts from which fact it is supposed to derive its name. This mention of 18 garhs as including half the territory ruled by the Haihayas might give some support to this theory, but the name of Chhattisgarh is not given in a single record and it is more probable that the name is a corruption of Chedishgarh, meaning the forts of the lord As will appear from what has been said before, the Haihaya dynasty of Tummana or Ratanpur was a younger branch of the Chedi family whose name they continued to cherish. In one inscription the king Jajalladeva II. 8th from Kalinga Rāja, is spoken as the leader of the princes who delight in keeping up the Chedi family' and although they may have been quite independent of the Chedi kings of Jubbulpore, they still retained the pride of relationship to the elder house and may well have given their dominions a name which would keep up the link. The popular connotation however has become so deep rooted that the people have actually made out lists of 36 forts, although Kalyan Sai's account books referred to further on, which are the only authority, show 48 The difference is however explained away by saying that further conquests raised them to that number. The following is the list of 36 forts arranged with reference to the subsequent distribution rendering them subordinate to the senior and junior branches of the family ruling respectively at Ratanpur and Raipur.²

1.	Ratanpur.	1.	Raipur.
2.	Māro.	2.	Pătan.

3. Bijaipur. 3. Simgā.

¹ Mallār inscription of Jājalladeva Epi. Indica, Vol. I. page 43.

^{*} From Mr. Chisholm's Settlement Report of Bilaspur.

4.	Kharod.	4.	Singārpur.
5.	Kotgarh.	5.	Lawan.
6.	Nawāgarh.	6.	Amīra.
7.	Sonthī.	7.	Drug.
8.	Okhar.	8.	Sardhā.
9.	Panderbhātha.	9.	Sirsă.
10.	Semaria.	10.	Mohdi.
11.	Madanpur (Chāmpa-	11.	Khalāri.
	zamīndāri).		
12.	Lāpha.	12.	Sirpur.
13.	Kosgain (Chhuri zam-	13.	Fingeshwar.
	īndāri).		
14.	Kendā.	14.	Rājim.
15.	Mātin.	15.	Singangarh.
16.	Uprorà.	16.	Suarmār.
17.	Kandri (Pendrā).	17.	Tengnāgarh.
18.	Kurkutti (now in Bagh-	18.	Ekalwāra.
	elkhand).		

This division of the jurisdiction under the sway of the Haihayavansis did not it is said affect the absolute supremacy of the senior branch of the family which remained at Ratanpur. They retained the final authority and round them all the traditional associations centred.

36. The following is the list of Ratanpur kings made out
List of Haihaya kings from 13th century onwards.

from various genealogies after
Prithvideva III:—

10th contact of the contact		Pri	invideva	111:			
Bhanusingh			•••			1200	A. D.
Nrisinghdeva		•••	•••	• • •		1221	,,
Bhusinghdeva	•••	•••	•••	•••	• • •	1251	**
Pratābsinghdeva	•••	•••	•••	•••		1276	,,
Jayasinghdeva	•••	•••	•••		•••	1319	**
Dharmasinghdeva	•••	•••	•••	•••	•••	1347	**
Jagannāthsingh	•••	•••	•••	•••	•••	1 3 69	1)
Virasinghdeva	•••	***	•••	•••	•••	1407	,,
Kalmal d eva	•••	•••	•••	•••	•••	1426	"

¹ See Arch, Reports Vol. XVII. p. 79,

Sankar Sahai (Sai) 1454 Mohan Sahai 1472 , Purushottam Sahai 1497 , Bähar Sahai 1519 , Kalyān Sahai 1546 , Lakshman Sahai 1583 , Sankar Sahai 1591 , Kumud or Mukund Sahai 1606 , Tribhuvan Sahai 1617 , Jagamohan Sahai								
Dādu Sahai	•)	***	•••	***,	- • •		A. D.
Purushottam Sahai	Mohan Sahai	•••	•••	•••	•••	•••		**
Bāhar Sahai	Dādu Sahai	•••	•••	•••	•••	•••		91
Kalyān Sahai	Purushottam Sahai	i	•••	•••	• • •	•••		12
Lakshman Sahai	Bāhar Sahai	•••	•••	•••	•••	•••	1519	1)
Sankar Sahai	Kalyān Sahai		•••	•••	•••	• • •	1 54 6	>>
Kumud or Mukund Sahai	Lakshman Sahai	•••	•••	•••			1583	"
Tribhuvan Sahai	Sankar Sahai		•••		•••		1591	37
Jagamohan Sahai	Kumud or Mukund	Sahai	•••		•••		1606	**
Adati Sahai	Tribhuvan Sahai	•••	•••			•••	1617	**
Ranjit Sahai	Jagamohan Sahai	•••	•••	•••	•••	•••	1632	"
Takht Singh	Adati Sahai	•••			•••		1645	11
Rajsinghdeva	Ranjit Sahai				•••		1659	*;
Sardārsingh 1720 " Raghunāthsingh	Takht Singh						1685	**
Raghunáthsingh 1740 ,, 37. The Haihaya Rajās of Raipur trace their descent from Kesavadeva who is placed in 1410 A. D. This is however not possible as we know from Khalāri¹ and Raipur² inscriptions that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch:— Kesavadeva Bhuvaneshwardeva 1438 A. D. Mansinghdeva 1478 ,, Suratsinghdeva 1498 ,, Suratsinghdeva 1518 ,, Chāmandasinghdeva 1528 ,, Bansisinghdeva 1563 ,,	Rajsinghdeva	(6)			·		1699	"
The Haihaya Rajās of Raipur trace their descent from Kesavadeva who is placed in 1410 A. D. This is however not possible as we know from Khalāri¹ and Raipur² inscriptions that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch:— Kesavadeva Bhuvaneshwardeva 1438 A. D. Mansinghdeva 1463 " Santokhasinghdeva 1478 " Suratsinghdeva 1498 " San 1518 " Chāmandasinghdeva 1528 " Bansisinghdeva	Sardärsingh						1720	**
List of Haihaya kings of Raipur. Kesavadeva who is placed in 1410 A. D. This is however not possible as we know from Khalāri¹ and Raipur² inscriptions that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch:— Kesavadeva Bhuvaneshwardeva 1438 A. D. Mansinghdeva 1463 " Santokhasinghdeva 1478 " Suratsinghdeva 1518 " Chāmandasinghdeva 1528 " Bansisinghdeva	Raghunáthsingh	18					1740	,,
List of Haihaya kings of Raipur. This is however not possible as we know from Khalari and Raipur inscriptions that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch: Kesavadeva Bhuvaneshwardeva 1438 A. D. Mansinghdeva 1478 " Suratsinghdeva 1498 " San	37. The Haihay	a Rājā	s of Ra	ipur tr	ace the	ir d	lescent	from
that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch: Kesavadeva Bhuvaneshwardeva		Kesa	vadeva	who i	s place	d in	1410	A. D.
from Khalāri and Raipur² inscriptions that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch:— Kesavadeva Bhuvaneshwardeva		This	is how	ever n	ot possi	ble	as we	know
If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch:— Kesavadeva Bhuvaneshwardeva	kings of Italput.	from	Khal	āri ^l an	d Raip	ur²	inscri	ptions
be put about 1420. The following is the list of the Raipur branch:— Kesavadeva Bhuvaneshwardeva Mansinghdeva Santokhasinghdeva Suratsinghdeva San Chāmandasinghdeva Bansisinghdeva	that Brahmadeva w	as ruli	ng at	least b	etween	140	2 and	1414.
branch :— Kesavadeva Bhuvaneshwardeva 1438 A. D. Mansinghdeva 1463 " Santokhasinghdeva 1478 " Suratsinghdeva 1498 " San 1518 " Chāmandasinghdeva Bansisinghdeva	If Kesavadeva was	a succ	essor	of Brah	madev	a hi	s date	might
Kesavadeva 1438 A. D. Mansinghdeva 1463 " Santokhasinghdeva 1478 " Suratsinghdeva 1498 " San 1518 " Chāmandasinghdeva 1528 " Bansisinghdeva 1563 "	be put about 1420.	The	follow	ing is	the list	t of	the I	Raipur
Bhuvaneshwardeva 1438 A. D. Mansinghdeva 1463 " Santokhasinghdeva 1478 " Suratsinghdeva 1498 " San 1518 " Chāmandasinghdeva 1528 " Bansisinghdeva 1563 "	branch:-							
Mansinghdeva 1463 ,, Santokhasinghdeva 1478 ,, Suratsinghdeva 1498 ,, San 1518 ,, Chāmandasinghdeva 1528 ,, Bansisinghdeva 1563 ,,	Kesavadeva							
Santokhasinghdeva 1478 ,, Suratsinghdeva 1498 ,, San 1518 , Chāmandasinghdeva 1528 , Bansisinghdeva 1563 ,	Bhuvaneshwardeva	•••	•••		•••	• • •	1438	A.D.
Suratsinghdeva 1498 ,, San 1518 ,, Chāmandasinghdeva 1528 ,, Bansisinghdeva 1563 ,,	Mansinghdeva	•••	•••	•••	•••		1463	**
San 1518 ,, Chāmandasinghdeva 1528 ,, Bansisinghdeva 1563 ,,	Santokhasinghdeva				• • •		1478	19
Chāmandasinghdeva 1528 ,, Bansisinghdeva 1563 ,,	Suratsinghdeva				•••	•••	1498	,,
Bansisinghdeva 1563 "	San	•••	•••		•••		1518	*1
,,	Chamandasinghdeva	3.			***	•••	1528	12
Dhansinghdeva 1582 "	Bansisinghdeva		•••	•••	•••	•••	1563	**
	Dhansinghdeva		•••	•••	•••		1 5 82	,,

¹ Ep. Indica Vol. II. page 228. ⁹ .Ind. Ant. Vol. XIX, p 26.

³ Arch, Reports Vol. XVII, p. 80.

Jaitsinghdeva		•••	•••	•••	1603	A. D.
Phalesinghdeva	•••	***	•••	•••	1615	"
Yādavadeva	•••	•••		•••	1633	**
Somadattadeva	•••	•••	•••	•••	1650	"
Baldevasinghdeva	• • •		•••		1663	33 '
Umedsinghdeva	•••	•••		•••	1685	,,,
Banbirsinghdeva	•••				1705	**
Amarsinghdeva					1741	"

Of the last king who was displaced by the Bhonslas there is a copper-plate sanad in possession of Anjori Lodhi of Arang dated in the Samvat year 1792 or 1735 A. D. and issued from Raipur. It is an interesting record granted to the ancestors of the Lodhi, remitting certain taxes detailed as 'Chhintā būndā gayāri mai muāri.' The privileges granted consisted of exemption from paying ordinary and widow marriage fees, as also those leviable from a wife deserting her husband and marrying another and non-appropriation by the State of the property belonging to the heirless members of the family.

38. It is not till the reign of Bāharsai's son Kalyān Sai that the overpowering influence of Kalvan Sai. Muhammadan sovereignty extended into a region so land-locked and isolated as Chhattisgarh. Kalyan Sai seems to have reigned between the years A. D. 1536 and 1573. The annual crowd of pilgrims who flocked from the Upper Provinces through Ratanpur to Jagannath must often have related in glowing language the pomp and splendour of the Mughal court of Delhi. Whether excited by curiosity or impelled by fear lest his kingdom should be absorbed, it is impossible to decide, but Kalyan Sai determined on proceeding to Delhi and having audience of the great Akbar. He made over the management of his country to his son Lakshman Sai and accompanied by a large body of followers proceeded on his mission. He is represented as having been absent eight years and then returning to Ratanpur laden with honors, having

It has not been published and was brought to light by Mr. Hira Lil while making an enquiry on the spot. It is written in Baghelkhandi Hindi.

been invested with the full rights of Raja and a high sounding title.

One of the Revenue books of Kalyan Sai's period. 39. which existed when Mr. Chisholm wrote Extent of his terri-(1869), contained much interesting intory. formation on the condition of Chhattis-

garh some 31 centuries ago. It would seem that the Ratanpur Government at the time indicated, including Raipur, comprised 48 garhs or taluks, yielding a revenue of 6½ lakhs of rupees or including 'sair' 9 lakhs of rupees which considering the relative value of money in those early days and now indicates a high measure of prosperity. The jurisdiction of Kalyan Sai from the details given extended over the whole of the country now known as Chhattisgarh, with the exception of Kawardhā, Khairāgarh, and the other zamindāris skirting the western hills which are not mentioned and evidently must at the time have belonged to the Gond dynasty of Mandla. in addition to the present limits of Chhattisgarh it would seem to have included Korea, Surguja and other parts of the Chota-Nagpur division with Ramgarh and Lanji of Balaghat,

- Sambalpur. 1.
- Patnā. 2.
- Khariar. Bastar.
- 5. Kharond.
- Sārangarh. б.
- 7. Sonpur.
- 8. Raigarh. 9. Sakti.

- 10. Chandarpur.

Rajas named in the margin are noted as subordinates or rather as feudatories of the Haihayavansi house, which, there seems no doubt, exercised paramount authority for a long series of years over this thinly-populated but extensive eastern tract of the present Central Provinces.

The army maintained by Kalyan Sai was not of a 40. formidable character. The following is His army. a detail of its strength:-

2.000 swordsmen.

5,000 daggermen.

3.600 matchlockmen.

2,600 archers.

1,000 sowārs.

Total 14,200 men. There would seem also to have been maintained an establishment of 116 elephants. Such a force was fully adequate for the maintenance of internal order, and considerably greater than could be brought together by any of the surrounding chiefs. As for external enemies, the difficulties of approach and the comparative remoteness and poverty of the country made an invasion in earlier years by no means an inviting prospect and subsequently Kalyan Sai's shrewdness in proceeding to Delhi and his acknowledgment by the Emperor Akbar tended to prolong for years the rule of his dynasty.

41. On the death of Kalyan Sai his son Lakshman Sai suc-

Lakshman Sai to Raghunāthsingh, the last king. ceeded, but there is nothing worth recording in connection with his rule. The same may be said of his successors until we come to Rajsingh for whose lack of issue

his Diwan proposed the novel remedy of asking a Brahman to visit the principal Rāni. This imprudence of the Diwan finally led to his destruction. It was generally understood that Mohansingh of the Raipur house had been selected by Rajsingh as his successor, but at the time of his death which was somewhat sudden, Mohansingh was absent on a shooting expedition and as he could not come back in time, the dying Raja placed the pagri on Sardarsingh, his grand-uncle, thus acknowledging him as his successor. In a few days Mohansingh arrived and found Sardarsingh duly installed. He was greatly enraged at being thus superseded and in leaving said that he would yet return and assume the government. Sardarsingh however ruled quietly for 20 years and having no son was succeeded in 1732 A. D. by his brother Raghunathsingh, a man already over 60 and quite unable to encounter with a bold front the trials and difficulties which were shortly to overtake his country.

42. At the close of 1740, when Raghunāthsingh had been some 8 years on the gaddī, occurred the invasion of Chhattīsgarh by the Marāthā general, Bhāskar Pant. At this time Raghunāthsingh was bowed down with a heavy sorrow. He

had lost his only son and had ceased for nearly a year to take any interest in his government. A feeble man at best, but now worn out with years and afflicted in mind, he made no effort to defend his raj, but waited in the calmness of despair. till Bhaskar Pant had reached his capital. Even then there was no attempt at resistance. Bhaskar Pant brought his guns to play on the fort and a part of the palace was soon in ruins. At this juncture one of the Ranis mounted the parapet and exhibited a flag of truce. The gates were then opened and the invading army entered and took possession. In this inglorious manner ended the rule of the Haihayavansi dynasty, which without a struggle yielded up its heritage. No struggle, however bitter, could have altered results, but history almost requires that the last of a long line of Rajas should die sword in hand defending his country and leave in the memory of posterity a noble example of patriotism and courage. If at the time the whole resources of Chhattisgarh and Sambalpur had been exercised by one central authority, the Marathas might have encountered a really formidable opposition. But as it was there was no central authority possessing any vigour and the Haihayavansis merely stood at the head of a number of petty Rajas and chiefs, each of whom was to a large extent independent and among whom the whole country was divided. It was an essentially weak system, adapted for a peaceful state of society alone and must have fallen lone previously, had any well organised foreign invasion ever been attempted. When the Marathas came they marched through the whole country without any opposition and having substituted their own authority for that of the Haihayavansi Rajas they demanded and obtained the allegiance of all the surrounding States.

43. Bhāskar Pant having reduced Ratanpur, left a small garrison in it and marched for Cuttack.

Restoration of Raghunāthsingh.

A fine of a lakh of rupees is mentioned as having been imposed on the town and all that remained in the treasury was appropriated. The army

is said to have consisted of 40,000 men, chiefly horse, who pillaged the country in all directions. No violence however was done to Raghunāthsingh, who in fact was permitted to carry on the government in the name of the Bhonslas.

Previous mention has been made of Mohansingh who 44. left Ratanpur disgusted, when in A. D. Succeeded by Mo-1813 Sardarsingh succeeded Rajsingh, and hansingh threatened to return and assume the government. His efforts to raise a party in his favour strong enough to create a local revolution proving fruitless, he left for Nagpur and finally joined Raghuji I. He became a favourite with this prince, was made there a Bhonsla, and accompanied Raghuji in his expedition against Bengal. In A. D. 1745 when Raghuji returned from Bengal he crossed from Rewah to Ratanpur and finding that Raghunathsingh. the late Rājā whom his general Bhāskar Pant had maintained in authority in Chhattisgarh was dead, he installed Mohansingh as Rājā and then proceeded with his army through Chhattisgarh to Nagpur. Mohansingh seems to have ruled in Chhattisgarh till A. D. 1758, when after the death of Raghuji. his younger son Bimbaji had the Chhattisgarh country made over to him. No sooner did this intelligence reach Mohansingh than he prepared to oppose Bimbaji's progress. taken suddenly ill however and died at Raipur where he had collected a force and thus Bimbāji assumed the government without disturbances.

Amarsingh, the representative of the junior branch at Raipur, was at first not interfered with either by Bhāskar Pandit or Mohansingh. He continued to administer the government till 1750, when he was quietly ousted and received for his maintenance the parganas of Rājim, Pātan and Raipur for which he paid a yearly tribute of Rs. 7,000. On his death in 1753 his son, Sheorājsingh, was absent on a pilgrimage and the Marāthā Government confiscated the parganas but when Bimbāji assumed the government in 1757 he gave Sheorājsingh the village of Bargaon in the Mahāsamund tahsil free of

revenue and one rupee on every village in the district for his maintenance. This arrangement continued till 1822 when in lieu of one rupee on every village in the district Raghunāthsingh, son of Sheorājsingh, received the villages of Govindā, Murhenā, Nāndgaon and Bhalesar, all near Bargaon, free of revenue and these the present representative Udaisingh still holds.

45. Bimbāji Bhonsla ruled at Ratanpur from about A. D.
1758 till his death in A. D. 1781.
Bimbāji Bhonsla. Though generally regarded as subordinate to the head of the Bhonslas at

Nagpur, he was virtually to a large extent independent. In alluding to the respective positions of the elder and younger brothers in the Nagpur family, Sir R. Jenkins states that the elder brother as Rājā or sovereign had a right to the allegiance of the others and to certain military services on account of their fiefs or appanages. But the latter managed their country entirely and they had their separate courts, house-holds, ministers and armies subject to no interference whatever on the part of the Raja. This then was the position of Bimbaii. He stepped into the place of the old Rajas of Chhattisgarh, maintained a regular court at Ratanpur, surrounded himself with a considerable Maratha following and with their assistance maintained his authority. In the earlier years of his reign he was very oppressive but as time passed on he more and more identified himself with his people and has left a memory fairly popular and respected.

Vyankoji a n d Anandi Bai.

Vyankoji a n d Anandi Bai.

Vyankoji, though he paid two or three flying visits to Chhattisgarh and went through it in 1811 to Benāres where he died, never entered regularly on the government, being too much taken up with the more important politics of Nāgpur. A sūbah was posted to Ratanpur but all authority centred in Anandi Bai, the widow of Bimbāji, one of those strong-minded able women not

uncommon in Indian history. It is to her that allusion is made by Sir R. Jenkins in his Report when he says, 'The only disturbances which existed in the country were caused by the 'widow of Bimbāji in Chhattisgarh.' These disturbances were of a very insignificant character and consisted in the repulse of the first sūbāh who was ordered by Vyankoji to assume the government on the death of Bimbāji. The troops of the latter supported the cause of his widow. A compromise, however, was effected. It was decided that the government should be carried on in the name of Vyankoji who should be represented by a sūbāh on the spot but that the sūbāh should be bound to obey all orders of Anandi Bai, who should be consulted on all the details of the government. Practically Anandi Bai wielded all authority until her death at the beginning of the 19th century.

47. From this period up to A. D. 1818 when Appā Sāhib was deposed and the administration of the Nāgpur country during the minority of the last Raghuji was assumed by the British Government, the Chhattisgarh province was governed by a succession of sūbahs who exercised in all departments a very extensive authority. The headquarters of the sūbah was Ratanpur, the old seat of government, and he was assisted in the interior by sub-collectors called kamaishdārs. A list of the Ratanpur sūbahs immediately preceding the British occupation is given in the margin. They were subject to very little if any control

- 1. Vithal Dinkar.
- 2. Karu Pant.
- 3. Keshava Pant.
- 4. Bhika Bhau.
- 5. Sakhārām Bāpu.
- Yādava Rao Diwākar.

and as long as they were maintained in power by the central authority at Nagpur, most of them were very unscrupulous as to the means pursued to become rich. They were almost driven to this course by the knowledge that their position

would certainly be short-lived and that they must inevitably within a short interval be superseded by some new favourite. The tradition still survives of this early sūbah government being a period when a system of universal loot was a recognised

HISTORY. 59

State policy and Colonel Agnew, a most reliable authority, writing of the administration of the country at the time describes it as 'presenting one uniform scene of plunder and 'oppression, uninfluenced by any consideration but that of 'collecting, by whatever means, the largest amount possible.' One of the last of the sūbahs Sakhārām Bāpu was shot by a resident of Ratanpur. He had under false pretences promised to raise the man to a position of independence and dignity as a large landed proprietor and thus deliberately robbed him of a considerable fortune.

It was in supersession of a government such as described, where power was only wielded as an instru-British protectorate. ment of violence and oppression, that in A.D. 1818 the country came under the superintendence of British officers. The change, under any circumstances, would have been a welcome one but as it happened the chief authority in Chhattisgarh was entrusted to an officer whose special qualifications were such as to win the respect and esteem of the whole community. Colonel Agnew who presided for many years at Raipur as Superintendent of Chhattisgarh still lives in the memory of the people. It is from the period of the British protectorate in A.D. 1818 that prosperity has revisited Chhattisgarh. In the time of its ancient Rajas who were bound to the people by ties of tradition and sympathy there was an extent of peace, comfort and happiness sadly in contrast with the evil days which followed the wave of Maratha conquest. Here was an irruption of soldiers flushed with victory among people whose past history had been singularly free from 'wars and rumours of wars' thus creating a community markedly timid and unwarlike. As a natural result, they were trodden down unmercifully and their country robbed and desolated. To realize what the country must have suffered between A.D. 1740 and 1818, we have to remember that not only was a considerable Maratha force permanently maintained in Chhattisgarh, but that large armies were often traversing the country not only living on the people but literally fleecing them. Then there were the raids of the Pindaris, whose depredations were connived at by the Bhonsla government, a regular blackmail being ccepted by the Rājā or his officials from the booty acquired in pillaging the people. Add to all this the exactions and oppressions of the Marāthā sūbahs, already referred to, who exercised the chief civil authority, and we need not be surprised that during the half century which immediately followed the Marāthā conquest the country materially retrograded, and tracts relapsed into waste which had formerly been reclaimed and cultivated.

The British protectorate continued from A. D. 1818 till 1830. During the greater portion of this Return to Native rule. period Colonel Agnew continued as Superintendent, From A.D. 1830 till 1854 the country remained under Native administration. The revenue system seems to have continued much the same as during the British protectorate, the post of Superintendent being occupied by a Maratha sūbah. During these 24 years Chhattisgarh was governed by the sūbahs who resided at Raipur and subordinate to whom were kamaishdars or sub-collectors in each pargana or cluster of taluks. The time had passed when violence and oppression could be recognised as fixed principles by those in power, for all protests against the action of the local subahs if thrown out by the Raja himself were almost invariably carried to the British Resident at Nagpur whose simple edict was usually sufficient to redress any glaring wrongs. Judging by the tone of the people in talking of these days they seem to have been fairly contented and prosperous and although there were, doubtless, many individual sufferers from occasional acts of injustice on the part of Native officials yet such cases are not entirely unknown even under more civilized systems. In this District the people were very remote from the central authority, they were not inundated by a swarm of unprincipled subordinates, and so little was really known of them and their country, that practically the masses were little interfered with. On the whole, then, in this part of the country the interval of Native government as controlled

by the British Resident, seems to have been a period of slow but steady progress.

50. On the lapse of the Nagpur province to the British Government in 1854 the first officer ap-Administration since pointed to the charge of Chhattisgarh annexation. was Captain Elliott. His jurisdiction of which the limits were the same as in the time of Colonel Agnew included not only the whole of Chhattisgarh but also Bastar, an extent of country which necessitated at first the continuance of a similar system of patriarchal government to that instituted by Colonel Agnew; but from 1856 when the country was divided into three tabsils of which two, Dhamtari and Raipur, were in the Raipur District, a more regular system began to be introduced. In 1857 Drug was made a tahsil and in 1861 Bilaspur was separated from Raipur and in 1863 a fourth tahsil at Simga was added to Raipur. This continued till 1906 when Drug was constituted a separate District. took away the Drug tahsil and portions of Dhamtari and Simgä. The remaining area was divided into 4 tahsils as before by creating a new tahsil, Mahasamund south of the Mahanadi in which the Phulihar zamindari of Sambalpur (transferred to Bengal) was included. At the same time the Simga tahsil was abolished and a new one Baloda Bazar was formed from portions of the old Simga tahsil and tracts from the Bilaspur District transferred to the Raipur District.

of British rule, the Mutiny broke out and its disturbing influences extended to Chhattisgarh. A section of the small military force at Raipur was mutinous and insubordinate, and it was only by the timely and vigorous action of Major Elliott and Lieut. Smith, that an open outbreak was prevented. The central authority being thus preserved, no local disturbances occurred, except at Sonākhān, a hilly estate at the southeastern extremity of the then Bilāspur District, (now transferred to Raipur) the zamindār of which having been previously

confined on a charge of dacoity with murder in the Raipur jail, effected his escape, and returning to his fastnesses, openly defied authority. He was, of course, supported by his own immediate followers, but neither the surrounding chiefs nor the people were attracted to his standard. His small estate was wild, remote and difficult of access, and if the spirit of disaffection had spread, the nature of the country might have necessitated harassing military operations. Lieutenant Smith, however, at once proceeded to the spot with a small force and the zamindar Naravan Singh finding resistance hopeless, unconditionally surrendered. He was tried and executed, his zamindari at the same time being confiscated, and necessary example effectually prevented opposition everywhere.1

The following extract from letter No. 657, dated the 9th December 1857 from Lieut. C. B. L. Smith, Officiating Assistant Commissioner, to Lieut. C. Elliott, Deputy Commissioner, Raipur, gives an interesting account of the operations:—

[&]quot;I marched on the morning of 20th November with a strength of 57 sowars and on reaching Kharod I found the country perfectly panic-struck. It is impossible for me to exaggerate the terror with which Narayan Singh was looked upon by every class and description of people. Even in Kharod, a thāna station, the wealthier portion were either leaving or had entertained parties of matchlockmen for their protection.

I sent off messengers to call the Katangi, Bhatgaon and Bilaigarb zamindars to my assistance and forwarded an urgent requisition to Bilaispur for 50 rank and file from the detachment of infantry at that station. In the meanwhile 20 Beldars with their Jamādars came and stated their readiness to fight for the State. Some few had matchlocks but none had either powder or lead. The generality were armed with swords while some had no arms whatsoever. These Beldars are said to be a remnant of the old Pindaris whose designation has thus been corrupted. It is certain that they still retain traces of military organisation and that they are altogether distinct from the Beldars who dig. On the night of 26th November, a horse-keeper from Sonākhān was brought in by the Girod picket with a letter to me from Narāyan Singh. No one with us was able clearly to read it, but the zamindārs present stated that the fact of the letter having been sent by a horse-keeper showed Narāyan Singh's bostile spirit. The horse-keeper stated that Narāyan Singh had about 200 good fighting men collected from distant

HISTORY. 63

It may be noted here, that the Sonākhān family had always been troublesome and, therefore, to those familiar with its history the sudden outbreak of Narāyan Singh was not a matter for surprise. Sir R. Jenkins in his report on the Nāgpur province, page 173, thus alludes to Rām Rai, who was then zamindār and to his father. The father of Rām Rai and the latter himself though possessing but a small and poor zamindāri had long been the terror of Chhattisgarh from the khālsa land of which they had dismembered above three hundred villages besides many others from the neighbouring

countries and between 200 and 300 others, chiefly from his own hills, that he had 7 or 8 jinjāls and was determined not to be taken alive, but if we could once reach Sonākhān his cause would be lost.

By the evening of 28th I had collected 80 Beldars of whom I was able to arm 37 with matchlocks giving to each matchlockman 3 rounds of ammunition. As I had every reason to believe that Narāyan Singh would make a determined stand, I told the Beldars that we should likely have severe fighting, and those who were not prepared to die for the Sarkār had better return to their homes; upon this 30 of them left me and I had the satisfaction of knowing that those who remained would probably do good service. Next morning (29th) we marched from Nimialai and on 30th we arrived at Deori and had the great satisfaction of finding that the Deori zamindār was willing to assist us. This zamīndār is Narāyan Singh's uncle, but Narāyan Singh's repeated violence had created a break between them. Having closed all avenues for Narāyan Singh's escape from Sonākhān, I next morning (1st December) leaving all baggage at Deori commenced our march on Sonākhān distant as the crow flies about 10 miles.

Our force consisted of 57 sowars of all ranks, each sowar taking his syce so as to be ready to act on foot, 50 Beldars of all ranks of whom 37 were armed with matchlocks, Bālak Pujāri of Seorinarāyan and 5 matchlockmen, the Deori zamīndār and 10 bowmen, total with myself, the mahaut you were good enough to send, and Manglū, 127 men. We advanced and about 3 miles from Deori passed the unfinished earth-work commenced by Narāyan Singh. The Deori zamīndār led us by a circuit to avoid places where Narāyan Singh's men had prepared to make a stand. We advanced unresisted until within a quarter of a mile from Sonākhān. From a nullah there we were fired upon, but we pushed on and reached Sonākhān about noon untouched. We advanced on foot towards Narāyan Singh's house and on making a rush into his house, it, like the village, was found evacuated. We fired his house and advanced to a guard house up the hill, but as I determined to delay

zamindāris and at one time had established such an influence from the dread of their incursions that an order from them was obeyed with more alacrity than one from the sūbahdār. The country of Sonākhān had become a secure asylum for all fugitives from Chhattīsgarh, and a safe deposit for all stolen property. Rām Rai after the British occupation continued his usurpations and depredations and would come to no terms, so that it became necessary to attack him in 1819. He was beaten out of his very strong fastnesses and brought in by Captain

the attack on the hill, till the arrival of Katangi men should enable me to assault it on both sides I returned to the guard house. I was just going down into the village when we were fired upon from the hill. I immediately called in the guard, fired the whole village and formed up in the open space in front; as we were passing down we were again fired upon from the jungle on our proper left. In the evening some syces who had gone up to the village were fired upon from the hill. I kept the whole of my party under arms. The night was an anxious one, but we had the advantage of bright moon-light and the burning village in our front.

Morning came (2nd) without any attack having been made and about 10 A. M. we were joined by the Katangi Kāmdār with 40 men and supplies, as it was the 2nd day the men had been without food. I directed rations immediately to be served out intending after the men had eaten to advance against the hill on both sides.

While arranging this Narāyan Singh came from our rear with a single attendant and gave himself up. He stated his force to consist of 500 men armed with matchlocks, that they had come from all quarters and were now dispersing to their homes and that his jinjāls had been deserted in the hill jungle about 7 miles from Sonākhān. I told him that I would make no terms whatever with him and immediately falling in my party, we marched with him via the Mahrāji breast works to Girod where we halted. It being the unanimous opinion of all the country people, men of the most timid disposition, that no danger was to be dreaded from Narāyan Singh's followers as long as Narāyan Singh himself was absent, I determined to return with him to Raipur as quickly as possible. On the 5th instant I reached Raipur and had the pleasure to deliver Narāyan Singh into your hands,

Narāyan Singh in giving himself up doubtless hoped that he would thereby be leniently dealt with, but I consider strict justice only should be done him.

Both Narayan Singh and his father have on former occasions rebelled against the Nagpur Government. It is notorious that to his other crimes

Moxon and restored to his zamindari on condition of giving up the lands which he had usurped and abstaining from future violence. Rām Rai faithfully carried out the conditions imposed upon him. Immediately after his submission some of the khālsa tāluks were placed under him as a matter of special favour to enable him to provide for his immediate relations, and himself with a party of his people taken into the service to assist in maintaining the peace of the country of which he had formerly been the chief disturber.

ARCHÆOLOGY.

52. The most important remains in this District are those of Architectural remains. Sirpur, Arang and Rājim. These places contain both Buddhistic and Hindu ruins, Arang being conspicuous for its Jain remains. Most of the Sirpur sculpture and beautiful pillars have been removed to distant places such as Rājim and Dhamtarī, where they have been utilized for constructing fresh temples. Most of the temples at Sirpur were constructed in brick of the very old type before the 9th century. Almost all are now heaps of ruins

Narayan Singh has added murder. Conciliatory measures were tried by the Nagpur Government, the only effect of which was to create a belief in the surrounding country that Narayan Singh might be guilty with perfect safety.

Immediately after his escape from jail in August last he commenced fortifying by forced labour the passes into Sonākhān. (The villages in Sonākhān are about 20 in number and appear mostly to be held in feudal tenure.)

He seized arms and ammunition wherever they could be found. He enlisted a force admitted by himself to be 500 men and by intimidation collected a considerable sum of money. He sent messengers that the British rule was at an end and that he would soon plunder the country at will. He threatened with death and imprisonment those who had incurred his enmity and he seized and confined many from the neighbouring zam ndāris; the whole surrounding country was terror-struck and the dread of his vengeance was far greater than men's belief in the power of the State to protect.

In conclusion, I would express to you my heartfelt thanks both for having given me this opportunity to do good in the District and for having so selected the men to accompany me, that I could not under God's blessing well fail of success.

KULESHWAR TEMPLE, RAJIM.

Benero, Colla, Percy.

except the Lakshman temple. The bricks are moulded an carved with considerable artistic skill. The joints are so fine that they are almost invisible. Of stone temples only one remains which was reconstructed with materials brought from different temples; it is known by the name of the Gandhesh: war temple. Near the Lakshman temple the statues scattered about in the jungle have been collected together; among then may be seen the sun on his chariot drawn by 7 horses, Buddha in the attitude of meditation, Siva and Pārvati, the Boar incarnation, the goddess Mahishāsur Mardini and others. Jain temple of Arang is ornamented on the exterior with Jain devis and other figures and in the inside there are 3 big nude images carved in black stone and highly polished. the temple of Rajiva Lochan is a Vishnuite shrine apparently first built about the 8th or 9th century, but subsequently rebuilt in the middle of the 12th century. Another temple called Ramchandra's shows an exceedingly richly carved door jamb and odd but very fine pillars brought from various older shrines. The Kuleshwar temple is picturesquely situated at the junction of the Mahanadi and the Pairi. Other places containing temples or their ruins are Dhamtari, Sihāwa, Deokūt, Khalāri, Kunwarā, Nārāyanpur, Raipur, Mahāsamund and Turturiya. The last is a nunnery. There are numerous Buddhist remains here from which it is supposed that the present nuns may be the Hinduised representatives of an ancient institution of nuns that existed here in the flourishing days of Buddhism. Remains of forts may be seen at Raipur. Sirpur, Dhamtari, Khalari, Khariar, Bilaigarh, Kandadongar, Kāgdih, Garh-Seoni and Gidhpuri. They were built by various local chiefs whose names tradition has not handed down.

53. The District has supplied a number of inscriptions most of which were found in Sirpur, Arang or Rājim. In the Gandheshwar¹ temple of Sirpur there are two pillars covered with long inscriptions and there are three other records within the temple. They all

¹ See Cunningham's Report, Vol. XVII., page 26.



Remove, Cello., Derfy
IMAGE OF BUDDHA AT GANDHESHWAR TEMPLE, SIRPUR.

refer to king Sivagupta in characters belonging to the 8th or 9th century. A big slab' was recently found in the Lakshman temple and is now in the Raipur Museum where there are two other smaller ones brought from the same place. Two other mutilated inscriptions were also discovered one of which is fixed to the retaining wall of the Gandheshwar temple, the other being untraceable. In Arang there is a mutilated inscription in the temple of Mahāmāya. Two copper plates one belonging to the 8th century and another of the 6th century dated in the Gupta era have also been found. A Lodhi here possesses a copper plate of the last Haihaya king of Raipur. In the Rajiva Lochan temple of Rajim there are two stone inscriptions one of which is very important, detailing the conquests of the Ratanpur kings through the agency of Jagpala's family; there is also one in the Kuleshwar temple. A copper plate of Tivardeva was found buried in the ground here and another referring to the same king was discovered at Baloda? in Phuljhar. In Sihāwas there is a slab inscription of Karna Rāja, a Kanker king and one of his grandfather Vagharaj in Deokūt. In Dhamtari the pedestal of a statue is inscribed. The inscription referring to the Haihaya king Brahmadeva found in Khalari is kept in the Raipur Museum, while that of the same king found in Raipur to is in the Nagpur Museum. An inscription turned upside down formed the door sill of a cell in the Mahamaya temple at Raipur and was recently dug up. The copper

¹ Not yet published,

² Cunningham's Reports, Vol. XVII, page 21.

³ Gupta Inscriptions, page 191,

⁴ Not yet published.

⁵ Cunningham's Arch. Reports, Vol. XVII, page 6 et. seq. and Indian Anti. Vol. XVII, page 135.

⁶ Gupta Inscriptions, page 291.

⁷ Epi. Indica, Vol. VII, page 103.

⁸ Ibid, Vol. 1X, page 182.

⁹ Epi. Indica. Vol. II, page 229.

¹⁰ Indian Antiquary, Vol. XII, page 83.

plates of Mahāsudeva found in Raipur¹ and Khariār³ and that of Mahājayarāja found in Arang, are inscribed in boxheaded characters like those of Rājim and Balodā and are deposited in the Nāgpur Museum. The inscriptions found in the District refer to about 5 or 6 different dynasties. The plate in the possession of the Lodhi at Arang is modern but the others are engraved in four different varieties of alphabets belonging to different ages ranging from the 5th to the 13th century.

² Epi. Indica, Vol. IX, page 170.



¹ Gupta Inscriptions, page 196.

CHAPTER III. POPULATION.

STATISTICS OF POPULATION.

The area and population of the District in 1901 were

Recent changes in the constitution of the District.

54.

11,724 square miles and 1,440,556 persons. Both the Raipur and Bilaspur Districts which at that time together covered an area of 20,000 square miles and con-

tained a population of $2\frac{1}{3}$ million persons, were considered to be too large for efficient management, and in 1902 proposals were drawn up by Mr. L. S. Carey, the Commissioner, for the constitution of a third District, comprising the western portions of Raipur and Bilaspur. The Drug District was formed in January 1906 and an extensive redistribution of territory took place. From Raipur was taken the whole of the Drug tahsil with the portion of the Simga tahsil lying west of the Kharun and Seonath rivers and the Sanjari and part of the Balod parganas of the Dhamtari tahsil, together with the Dondi-Lohāra zamındari. This was the area which had been summarily settled by Khān Bahādur Aulād Husain in 1887; it was excluded from Mr. Carey's settlement of 1885-89 and was resettled by Mr. Blenkinsop in 1901-03. The total area transferred was 3,444 square miles, 1,911 of the Drug tahsil, 944 of Dhamtari and 589 of Simga and the population transferred was 545,235 persons. At the same time the Tarenga estate lying south of the Seonath, and the tracts south of the Mahanadi, comprising the Sonākhān and Sarsiwā tracts and the Bhatgaon and Bilaigarh-Katgī zamīndāris, were transferred from Bilāspur to Raipur. This area amounted to 706 square miles and contained 97,505 The line of the Seonath and Mahanadi rivers thus became the boundary between Raipur and Bilaspur. the cession of Sambalpur to Bengal in 1905 the Phuljhar zamīndari, having an area of 842 square miles with a population of 102,135 persons, was transferred to Raipur. The area of the new District is 9,831 square miles and its population 1,096,858 persons. Raipur is still the largest District in the Province both in respect of area and population.

55. The distribution of the tahsils of the Raipur District was also entirely altered. The area and Changes in tahsils. population of the tahsils in 1901 is shown below:—

				Area sq. miles.	Population,
Raipur	•••	***	•••	5,802	564,102
Drug	•••	•••	•••	1,911	313,579
Dhamtari	• • •	***		2,542	310,996
Simgā		2		1,469	251,879
	62	NO F			
Tot	al .		40	11 724	1 440 556

Total... ... 11,724 1,440,556

On the formation of the Drug District, Simga tahsil was abolished and a new tahsil constituted at Baloda Bazar, as Simgā would have been on the eastern boundary of the new Baloda Bazar contains the eastern part of Simga, the tracts transferred from Bilaspur and a large strip of the old Raipur tahsil, consisting of the Datan and Palari tracts, west of the Mahanadi and the area to the north of Sirpur and Raitum with the Deori zamindari to the east of the Mahanadi. On the other hand, a small strip of the old Simgā tahsil to the west of the Mahānadi, containing 64 villages with Silyāri and Kharora, was transferred to the Raipur tabsil for rectification of the boundary. The remainder of the Raipur tahsil east of the Mahānadi including the large and important south-eastern zamindaris was made into a new tabsil with headquarters at Mahāsamund, a village on the Arang-Khariar road. To the Mahāsamund tahsil was added the Phuljhar zamindāri received from Sambalpur. The new Raipur tahsil consisted only of the small part of the old tahsil to the west of the Mahānadi and a strip of the old Simgā tahsīl to the north. The Dhamtari tahsil was left unaltered except for the part

transferred to t	the Drug	District.	The area	and	population of
the new tabsils	are show	n below :			

	Area	Population.	Proportion of	Proportion of
squ	are miles	•	total area.	total population.
Raipur	.1,016	246,514	10.3	22.5
Mahasamund	5,284	398,075	53'7	36'3
Balodā Bazār	1,933	264,063	19.7	24'0
Dhamtari	.1,5 9 8	188,206	16.3	17.2
•				
Total	9,831	1,096,858	100	100 -

The Raipur and Dhamtari tahsils have now no zamindāri estates. The Mahāsamund tahsīl has seven zamīndāris, Fingeshwar, Bindrā-Nawāgarh, Khariār, Narrā, Suarmār, Kauria and Phuljhar; and the Balodā Bazar tahsīl has four zamīndāris, Deori, Bilaigarh, Bhatgaon and Katgī. The Bilaigarh and Katgī zamīndāris being held by the same family are usually spoken of as one. The Mahāsamund tahsīl now contains 53'7 per cent. of the area and 36'3 per cent. of the population of the District, but owing to the sparseness of its population and the primitive condition of the forest tribes who mainly constitute it, the burden of work in the tahsīl is not so great as these figures would indicate. Raipur tahsīl, though comprising only a very small area, contains the richest and most thickly populated tract in the District.

56. The total density of population is 112 persons per square mile, as against 120 for British Density of population, towns and villages.

Districts. But in the khālsa area the density is 153 persons and in the zamindāris only 70. Raipur tahsīl has 243

persons to the square mile or 209 persons excluding Raipur town. This area with the adjoining tracts of Drug contains a higher rural density than any other in the Province. The large Bindra-Nawagarh zamindari, on the other hand, has only 39 persons to the square mile and Khariar 52. The figures for the tahsils are: Raipur, 243; Mahasamund, 67; Baloda Bazar, 137; Dhamtari, 118.

The District contains three towns and 4,061 inhabited villages. The population of the towns in 1901 was:-Raipur. 32,114; Dhamtari, 9,151; and Arang, 6,499. The urban population is nearly 48,000 or 4½ per cent. of that of the District. The proportion is thus very low, but since 1891 the urban population has increased by 12,000 persons and since 1881 by 11,500. In 1901 the towns contained 6,007 Muhammadans. 534 Jains and 695 Christians. Besides the towns, the District has eight villages containing more than 2,000 persons. are: - Rājim, 4,985; Gobrā or Nawāpāra, 3,014; Bhātapāra, 2,783; Khariār, 2,707; Simgā, 2,638; Koprā, 2,188; Tarengā, 2,041; and Amdī, 2,019. Nawāpāra is really a part of Rajim being situated on the opposite bank of the Mahānadi. Sixty-three villages contained between 1,000 and 2,000 persons in 1901, while more than a thousand villages contained less than 100 persons or 20 houses each.

57. At the first enumeration in 1866 the District was taken to include the Feudatory States of Kān-ker, Khairāgarh, Nāndgaon and Chhuikhadān; the figures of population both in this year and in 1872 were altogether inaccurate.

In 1881 the population was returned as 1,405,171 on the area of the District prior to 1905. In 1891 it was 1,584,427, giving an increase of 179,000 persons or nearly 13 per cent. on that of 1881. This was in part due to better enumeration, especially in the zamindaris. The returns indicate that the District has been densely populated for a considerable period, and in recent years the population, even when not retarded by famine, has not shown that tendency to rapid increase which might have been anticipated after the opening-up of a purely agricultural District by the railway. The percentages of increase in the old tahsils at this census were:—Raipur,11; Drug, 12; Dhamtari, 7; and Simgā, 10. Between 1881 and 1891 the average annual birth-rate was 40 and the death-rate 32 per mille.

 $^{^{1}}$ The population of Rājim was probably larger than usual at the time of the census on account of the fair.

In 1901 the population fell to 1,440,556 showing a decrease of 144,000 persons or 9 per cent. on that of the previous census. This figure was about the same as the Provincial average. But the variation was very great in different parts of the District. The Drug tahsil showed a decline of nearly 18 per cent., Simga of 16, and Dhamtari of less than 9 per cent.; while the malguzari area of Raipur, excluding the town, only decreased by 2 per cent. and the Raipur zamindaris actually increased by 7 per cent. The open Chhattisgarh plain in fact suffered very severely, while the tracts to the south of it, and especially the large zamindaris adjoining Sambalpur, escaped much more lightly, and in parts were scarcely affected at all. Over the whole District excluding the zamindaris, to which the registration of vital statistics had not been extended, the number of deaths exceeded that of births in 1892, 1896, 1897 and 1900. All these years witnessed epidemics of cholera and small-pox and the last two were periods of severe famine. The registered excess of deaths over births was 33,000 and the census showed a decline of population larger by 111,000 than this amount. A considerable amount of emigration took place in the famine years to the more prosperous adjoining areas, while 10,000 persons went to Assam during the decade. But a large part of the difference must be attributed to the defective reporting of deaths in the famine years. The recent transfers in area have removed from the District a large part of the area which suffered most in the famines while it has added some tracts which did not fare badly, as the Bhatgaon and Bilaigarh zamindaris, and one in which a considerable increase of population took place during the decade, the Phuljhar zamindari. The result is that on the area of the new Raipur District, the decline in population between 1891 and 1901 was only 28,000 persons or 2½ per cent., the respective figures being 1,125,000 persons in 1891 and 1,097,000 in 1901. The new Raipur tabsil, including Raipur town shows a decrease of 21 per cent. of population; Mahasamund tahsil has an increase of 101 per cent.; Dhamtañ a decrease of 21 per cent.; and Balodā Bazār a decrease of 17 per cent. The decrease in population of the new Drug District during 1891-1901 was $16\frac{1}{3}$ per cent. and of the new Bilāspur District 12 per cent. The present Raipur District has thus suffered much less severely than either of the other two. During the five years ending 1906, the average reported excess of births over deaths was about 16 per mille; which in the census population of the present area would be 17,071 persons or 2 per cent.

Just over 95 per cent. of the population were shown as having been born in the District in Migration. 1901, this proportion being the highest in the Province. The present constitution of the Chhattisgarh people shows that since the dawn of history a large influx of foreigners has occurred on three or four occasions. during the last eighty years there are probably few if any parts of India where the same population has continued to occupy the land from generation to generation with less disturbance from outside, remaining adscripti glebæ or bound to the soil, not legally, but by their own want of enterprise or desire for any different fortune. The combined effect of famine and of railway building has, however, conquered this passivity and large numbers of labourers and others are now leaving the ancestral mud hut to seek for better wages elsewhere. The bulk of such interchange of population as was recorded at the census took place only to the adjoining Districts and States which also form part of Chhattisgarh. But a considerable migration appears to have occurred to Chanda, where 10,000 persons born in Raipur are shown in 1901. This probably occurred in 1897, when the Chanda zamindaris adjoining Chhattisgarh were not severely stricken by famine.

59. The District suffers severely from malaria in the autumn months and epidemics of cholera have also been frequent. The universal preference of tank to well-water for drinking purposes is probably a powerful factor in the spread of disease.

Epidemics of cholera have in past times frequently originated at Rajim fair, and also with the stream of pilgrims returning from Jagannath. In 1878 the number of deaths from cholera was 17,000 or 20 per mille of the population, and in nine other years since 1870 the number of deaths has exceeded 4,000. But since 1898 the virulence of the disease has decreased and the only severe visitation was in 1900 with 13,000 deaths. Outbreaks of small-pox have also been severe and fairly frequent. In 1879, a total of 10,000 deaths were recorded. from the disease, and in eight other years there have been more than 1,000 deaths. More than half the annual mortality is usually reported as being due to fever, but in this term various lung and chest diseases of which fever is the principal symptom are included. Diseases of the skin and eyes and venereal disease in its different forms are also very common. The prevalence of skin diseases is, no doubt, largely due to the habit of using the same tank for the watering of cattle, the washing of clothes, for bathing and for the supply of drinking. water. In 1901 the District contained 961 lepers being at the rate of nearly 7 per 10,000, a very high proportion. prevalence of leprosy may, no doubt, also be attributed to the uncleanly habits just alluded to. Two leper asylums have been established at Raipur and Dhamtari. Cases of stone in the bladder are also common, especially among the Chamars. A considerable number of cases of rabies occur from time to time, owing to the great heat of Raipur in the summer months. The District was practically free from plague until 1907 when the disease broke out in epidemic form in Raipur. 60. In 1901, four-fifths of the entire population was shown as dependent on pasture and Occupation. agriculture, and this proportion probably represents fairly accurately the existing state of the District's development. Of the remaining one-fifth also a considerable proportion consists of the village artisans and menials who are directly dependent upon agriculture for their livelihood. The other principal occupations are cotton-weaving by which

about $3\frac{1}{2}$ per cent. of the population are supported, while fishermen constitute about 1 per cent. of the total and beggars are in the same proportion. In late years, however, there has been a substantial development in the trade of the District, and the next census should see some decline in the overwhelming proportion of the population dependent only on the tilling of the soil.

61. The main vernacular of the District is the Chhattisgarhî
dialect of Eastern Hindi which is spoken
by about 85 per cent. of the population.
Eastern Hindi is the language spoken in

Oudh and the centre of the North-Western Provinces, being bounded by Western Hindi on the west and Bihāri on the east. Three main dialects of this language are classified by Dr. Grierson, Awadhi the dialect of Oudh, Bagheli that of Baghelkhand or Pürva, and Chhattisgarhi. Awadhi and Bagheli are however practically identical and are only separated by him in deference to popular custom. Bagheli is spoken in the Central Provinces, in Jubbulpore and Mandla, and Dr. Grierson considers that the Eastern Hindi of Chhattisgarh found its way through Jubbulpore and Mandla, being introduced by the Aryans who originally settled there. It is probable that the Hindu immigration which led to the foundation of the Haihavavansi dynasty of Ratanpur took this route. Thenceforth, owing to its geographical isolation, the dialect developed its peculiarities. It does not differ so much from the Bagheli dialect as is commonly supposed and Dr. Grierson is of opinion that if a Chhattisgarhi speaker was set down in Oudh he would find himself at home with the language of the locality in a week. The termination of the past tense in is, as kahis, he said, māirs, he struck, which is what everybody notices in Chhattisgarhi is 'pre-eminently the typical shibboleth of a speaker of Eastern Hindi and is commonly heard in Calcutta

The following description of Chhattisgarhi is taken from a note furnished by Dr. Grierson for the C.P. Census Report of 1901, and from the notice of Chhattisgarhi in the Records of the Linguistic Survey (Vol. VI., Eastern Hindt).

'from servants belonging to Oudh.' It is interesting to note that these words are really the relics of a passive formation, the correct word being mar-y-as, which means, it was struck by him. The use of o instead of e for the genitive of the personal pronouns, as mor, tor, my, thy, also belongs to all the Eastern Hindi dialects, as also the past tense bhaye, was, and the use of rahanā for the past imperfect, dekhat raheun, I was seeing. Peculiarities of Chhattisgarhi noted by Dr. Grierson are the formation of the plural in man, as laikāman, boys, the instrumental in an as bhūkhan, by hunger, and the addition of har to a noun to give definition as gar-har, the neck. This last belongs also to the Biliari of Chota-Nagpur. To indicate the plural sab, sabo, sabbo, jama or jamma may be prefixed with or without man. Thus jamma puto-man the daughters-in-law. An old form of the plural ends in an, thus baila, a bullock, plural bailan. In declension the following post-positions are added to the noun which remains unchanged; kā to (also denotes accusative); lā for (also denotes accusative); bar for; le, se, by, from; ke of; ma, in. The ke of the genitive does not change; example $laik\bar{a}$, a boy; laikā-kā, to a boy; laikā ke of a boy; laikā man ke, of boys. There is no difference between the conjugation of transitive and of intransitive verbs. The construction of the past tense is always active, not passive. The syllables ech and och, meaning even and also, are profusely used in ordinary conversation. Thus $dai \cdot ch \cdot k\bar{a}$, even to the mother, toroch, thine also. Chhattīsgarhī is also known as Khaltahī or the language of the Khaloti or lowlands, a name given by residents of the Maikal hills to the Chhattisgarhi plain. In the Uriva country the Chhattisgarh plain is known as Laria, and the same name is given to the language. Chhattisgarbi has no literature but a grammar of the dialect has been written in Hindi by Mr. Hira Lål Kāvyopādhyāya and translated by Dr. Grierson.¹ But Awadhi, the kindred dialect to Chhattisgarhi, has a vast literature including the Rāmayana of Tulsī Dās.

¹ J. A. S. B., Vol. LIX, 1890, Pt. 1. Separate reprint, Calcutta, 1890.

Other languages.

Other languages.

of nearly 50,000 persons or 4 per cent. of the population. Uriyā is spoken by about 100,000 persons in the large southern zamīndāris, principally Khariār. Out of the large number of Gonds in the District only 5,000 are returned as speaking their own language. The Halbā tribe in the south have a dialect of their own which is a mixture of Marāthī and Uriyā.

RELIGION.

63. The statistics of religion show that Hindus constitue $88\frac{1}{2}$ General notice.

per cent. of the population and Animists nearly 10 per cent. leaving only $1\frac{1}{2}$ per cent. distributed under other religions. Of these Muhammadans number 12,000, Jains 700 and Christians 1,404.

Chhattisgarh was in former times hateful to orthodox Hindus as the abode of Dasyus (aboriginal tribes) and witches. It has also been a headquarters of dissent, as its secluded wilds offered a refuge to those who had to fly from persecution for the profession of beliefs conflicting with ordinary Hinduism. A large proportion of the population belongs to the two great dissenting sects of Kabīrpanthīs and Satnāmis and the observance of the Hindu religion sits lightly on the bulk of the population.

The origin of both the Kabirpanthi and Satnami sects may be attributed to a reaction against Hinduism and the despised position to which the lower classes are relegated by the caste system. Kabirpanthism represents the revolt of the weavers and Satnamism that of the tanners; the former having been founded by Kabir, a weaver and the latter by Ghāsi Dās, a Chamār. The unconscious genesis of these revolts may be taken to be social rather than religious. They represent the efforts of the lower and impure castes to free themselves from the tyranny of the caste system and the Brālmans who stand at the head of the system. The abolition of caste was the fundamental tenet of both sects and the only one which

brought them into conflict with orthodox Hinduism and provoked the bitter hostility of the Brāhmans.

64. A description of the Kabirpanthi sect is given in the Bilaspur District Gazetteer. Raipur is The Satnāmi sect. the headquarters of the Satnamis as the chief guru or priest of the sect resides in the village of Bhandar, now in the Baloda Bazar tahsil. The Satnamis of Chattisgarh are practically all Chamars, only about 2,000 persons of other castes having been shown as belonging to the sect in 1901. The total number of Satnamis in the Province was 389,599 of whom 224,779 were residents of Chhattisgarh. About 52 per cent, of the Chamars of these Districts are Satnamis. The number of the Satnamis declined by about 17 per cent. between 1891 and 1901, and this decrease was almost equivalent to that in the total number of Chamars, so that the sect may be said to be neither gaining nor losing in popularity. It was founded by one Ghāsi Dās, a native of Bilāspur District, between 1820 and 1830 A. D. But it is probable that Ghasi Das, as suggested by Mr. Hira Lal, got his inspiration from a follower of the older Satnami sect of Northern India. This was inaugurated by a Rajput, Jag Jiwan Das, of the Bara Banki District who died in 1761. He preached the worship of the true name of the one God, the cause and creator of all things, void of sensible qualities and without beginning or end. He prohibited the use of meat, of lentils on account of their red colour suggesting blood, of the baingan or egg-plant. which was considered, probably on account of its shape, to resemble flesh, and of intoxicating liquors. The creed of Ghāsi Das enunciated subsequently, was nearly identical with that of Jag Jiwan Das and was no doubt derived from it, though Ghāsi Dās never acknowledged the source of his inspiration.

65. Ghāsi Dās was a poor farm-servant in Girod, a village formerly in Bilāspur and now in Raipur.

Ghāsi Dās, founder of the Satnāmi movement.

near the Sonākhān forests. On one occasion he and his brother started on a pilgrimage to the temple at Puri, but only got as far as

Sārangarh, from which they returned ejaculating 'Satnām. Satnām.' From this time Ghāsi Dās began to adopt the life of an ascetic, retiring all day to the forest to meditate. a rocky hillock about a mile from Girod is a large tendu tree (Diospyros tomentosa) under which it is said that Ghāsi Dās was accustomed to sit. This is a favourite place of pilgrimage of the Chamars and two Satnami temples have been built near it which contain no idols. In the course of time, Ghāsi Das became venerated as a saintly character, and on some miracles such as the curing of snake-bite being attributed to him, his fame rapidly spread. The Chamars began to travel from long distances to venerate him and those who entertained desires such as for the birth of a child believed that he could fulfil them. The pilgrims were accustomed to carry away with them the water in which he had washed his feet in hollow bamboos, and their relatives at home drank, considering it as nectar. Finally, Ghasi Das retired to the forests for a period, and emerged with what he called a new gospel for the Chamars; but this really consisted of a repetition of the tenets of Jag Jiwan Das, the founder of the Satnami sect of Upper India with a few additions. Mr. Chisholm' gave a graphic account of the retirement of Ghāsi Dās to the Sonākhān forests for a period of six months, and of his reappearance and proclamation of his revelation on a fixed date before a great multitude of Chamars, who had gathered from all parts to hear him. But this is of doubtful authenticity. The seven precepts of Ghāsi Dās included abstinence from liquor, meat and certain red vegetables such as lentils, chillies and tomatoes, because they have the colour of blood, the abolition of idol worship, the prohibition of the employment of cows for cultivation, and of ploughing after midday or taking food to the fields, and the worship of the true name of one solitary and supreme God. The use of taroi (Luffa acutangala) is said to have been forbidden on account of its fancied resemblance to the horn of the buffalo, and of brinjal (Solarnum

¹ Bilaspur Settlement Report (1861), page 45.

melongena) from its likeness to the scrotum of the same animal. The prohibition against ploughing after the midday meal was probably promulgated out of compassion for animals and was already in force among the Gonds of Bastar. This injunction is still observed by many Satnāmis and in case of necessity they will continue ploughing from early morning until the late afternoon without taking food in order not to violate it. The injunction against the use of the cow for ploughing was probably a sop to the Brāhmans, the name of Gondwāna having been historically associated with this practice to its disgrace among Hindus. Caste was abolished and all men were to be socially equal except the family of Ghāsi Dās, in which the priesthood of the cult was to remain hereditary.

The creed enunciated by the prophet was of a creditable simplicity and purity, of too elevated a Subsequent history of nature for the Chamars of Chhattisgarh. the Satnamis. The crude myths which are now associated with the story of Ghasi Das and the obscurity which distinguishes the ritual of the sect furnish a good instance of the way in which a religion, originally of a high order of morality, will be rapidly degraded to their own level when adopted by a people who are incapable of living up to it. It is related that one day his son brought Ghāsi Dās a fish to eat. He was about to consume it when the fish spoke and forbade him to do so. Ghāsi Dās then refrained but his wife and two sons insisted on eating the fish and shortly afterwards they died. Overcome with grief Ghāsi Dās tried to commit suicide by throwing himself down from a tree in the forest, but the boughs of the tree bent with him and he could not fall. Finally the deity appeared bringing his two sons, and commended Ghāsi Dās for his piety, at the same time bidding him go and proclaim the Satnāmi doctrine to the world. Ghāsi Dās thereupon went

Some of the Bundeläs' raids in the north of the Province were made on the pretext of being crusades for the protection of the sacred animal.

and dug up the body of his wife, who arose saying 'Satnam.' Ghasi Das lived to be eighty years old and died in 1850, the number of his disciples being then more than a quarter of a million. He was succeeded in the office of high priest by his eldest son Bālak Dās. This man soon outraged the feelings of the Hindus by assuming the sacred thread. So bitter was the hostility aroused by him, that he was finally assassinated at night by a party of Rajputs at the rest-house of Amabandha as he was travelling to Raipur. The murder was committed in 1860 and its perpetrators were never discovered. Das fell in love with the daughter of a Chitari (painter) and married her, proclaiming a revelation to the effect that the next Chamar guru should be from a Chitari girl. Accordingly his son by her Sāhib Dās succeeded to the office but the real power remained in the hands of Agar Das, brother of Ghasi Das, who married his Chitari widow. By her he had a son Ajab Dās, but he also had another son Agarman Dās by his legitimately married wife and both claimed the succession. They became joint high priests and the property has been partitioned between them. The chief gurū formerly obtained a large income by the contributions of the Chamars on his tours as he received a rupee from each household in the villages which he visited on tour. He built a house in the village of Bhandar of the Raipur District, having golden pinnacles and also owned the village. But he has been extravagant and became involved in both and village have been foreclosed by Raja Gokul Das though it is believed that a wealthy disciple has repurchased the house for him. The golden pinnacles were recently stolen. The contributions have also off. greatly fallen Formerly when a Chamar was married, a ceremony called satlok took place within three years of the wedding. A feast was given to the caste people and during the night one or two of the men present, who were nominated by the chief guru and were considered as his substitutes, were allowed to go in to

the wife. Next morning they were seated together in the courtyard and the gurū tied a kanthi or necklace of wooden beads round their necks, reciting an initiatory text. It is also said that during his annual progresses it was the custom for the chief gurū to be allowed access to any of the wives of the Chamārs whom he might select, and that this was considered rather an honour than otherwise by the husband. The Satnāmis are now becoming ashamed of these customs and they are gradually being abandoned. But the Chamārs generally are distinguished by their carelessness of the fidelity of their wives, which they justify by the saying:—'If my cow wanders and comes home again, shall I not let her into her stall?'

67. Ghāsi Dās or his disciples seem to have felt the want of a more ancient and dignified origin for Divisions of the the sect than the one dating only from Satnāmis. living memory. They therefore say that it is a branch of that founded by Rohi Das, a Chamar disciple of Ramanand, who flourished fourteenth century. The Satnamis commonly end of the call themselves Rohidasi as a synonym for their name, but there is no evidence that Rohi Das ever came to Chhattisgarh, and there is practically no doubt, as already pointed out, that Ghasi Das simply appropriated the doctrine of the Satnami sect of Nothern India. One of the precepts of Ghasi Das was the prohibition of the use of tobacco, and this had led to a split in the sect as many of his disciples found the rule too hard for them. They returned to their chungis or leaf pipes and are hence called Chungias. They say in his latter years Ghasi Das withdrew the prohibition.

The Chungias have also taken to idolatry and their villages contain stones covered with vermilion, the representations of the village deities, which the true Satnāmis eschew. They are considered lower than the Satnāmi and intermarriage between the two sections is largely, though not entirely, prohibited. Among the Satnāmis there is also a particular

select class, who follow the straitest sect of the creed and are called Jaharia or firm from jahar, an essence. These never sleep on a bed, but always on the ground, and are said to wear coarse uncoloured clothes and to eat no food but pulse or rice.

68. Owing to the increased bitterness and tension produced

Hostility between Chamars and Hindus.

by the hostility of the Brahmans and the murder of Balak Das, the Satnami movement has now practically taken its real character of a social revolt. There

is a permanent antagonism between the Chamars and Hindus in Chhattisgarh, and this the Chamar cultivators carry into their relations with their Hindu landlords by refusing to pay rent. The Chamar question has long been a serious problem of administration in Chhattisgarh and the records of the criminal courts contain many cases between Chamars and Hindus, several collisions having resulted in riot and murder. Faults, no doubt, exist on both sides and Mr. Hemingway, Settlement Officer, quotes an instance of a proprietor who made his tenants cart timber and bricks to Raiim many miles from his village to build a house for him during the season of cultivation, their fields consequently remaining untilled. But if a malguzar once arouses the hostility of his Chamar tenants, he may as well abandon the village for all the profit he is likely to gain from it. Generally the Chamars are to blame and many of them are dangerous criminals, restrained only by their cowardice from the worst outrages against person and property. Though slovenly cultivators, and with little energy or forethought, the Chamars have the utmost fondness for land and an ardent ambition to obtain a holding, however small. The reason, it can scarcely be doubted, is that they consider that the status of a cultivator raises the Chamar from the servile position of the village drudge and menial, to which he has been relegated by the Hindus, and the fondness for land is thus another feature of the spirit of revolt which led to the Satnami movement. Once he has obtained a holding, the Chamār doggedly clings to it in the face even of civil court decrees, for which he has the less respect, in that he feels perhaps with some reason that the superior knowledge and astuteness of his Hindu creditors have enabled them to influence chicanery in the balance of justice.

69. The widespread belief in witchcraft, though now showing some signs of decay, has up to the Witchcraft. present time exercised a most potent and evil influence on the lives of the people of Chhattisgarh, and a long tale of murders must be laid to its account. following description of the detection and treatment of witches was written forty years ago but is still by no means inapplicable. When an unusual number of deaths have occurred in a village or a particular family they attributed to witchcraft, and the following method is adopted for discovering the witch or wizard. A pole of a particular wood is erected on the bank of a stream, and each suspected person, after bathing, is required to touch the pole, and it is supposed that when this is done the hand of the person in whom the evil spirit dwells will swell. No rules are laid down for attaching suspicion to any particular person, for persons of all ages and both sexes (though women are generally the victims) are suspected and accused upon the most whimsical pretexts, while the treatment which they receive varies with the amount of genius for torture possessed by the residents of the village. Shaving the head with a blunt knife, knocking out two front teeth, firing the buttocks, tying the legs to a plough-share, seating in the sun and administering a potion of the water of a tannery are the usual orthodox methods of exorcising the evil spirit; and a scourging with rods of the tamarind tree or castor-oil plant is never omitted, as these are supposed to possess some peculiar virtue for the detection of witches. Another test is to plunge the suspected persons tied up in a bag into a tank or river; when it is supposed that they will sink if they are

innocent and float if guilty, as the pure elements will reject creatures of evil; but nothing is said as to the adequacy of the arrangements for the rescue of those who sank and the test is often only a method of execution, and by the common people is looked upon as such. A story is told that on one occasion seven witches were thrown tied up in bags into the large tank at Raipur, and one of them by the power of her magic kept affoat for seven days. The Baiga or village priest was generally an accredited witch-finder. When his power was to be exercised he would light an earthen lamp and after muttering some charms on it, tell over the names of the women of the village, and she at whose name the lamp flickered was the witch. Another method in vogue at present rests upon the belief that witches are greatly hur twhen beaten with rods of the castor-oil plant and tamarind. fore if you believe that a witch is troubling you, you place a castor-oil stake in the ground, and tying a piece of wood to it beat this with a switch of the tamarind tree, after repeating the necessary charms. The strokes will fall on the witch's back with such effect that she will run to you in agony and beg you to desist. Then you make her promise to abstain from any further exercises of her magic. It is also said that a witch cannot look back into the eyes of anyone who looks at her, but must turn her eyes aside, and this is another way of detecting one.

70. It is a general belief that witches can raise people from
the dead, especially the spirits of unmarriches.

Powers of wite ed boys. Those whose corpses have been burnt can also be raised and therefore, when the body of an unmarried boy has been burnt, the relatives watch the pyre for three days until the ashes are removed, to see that no witch comes to raise him. The spirit of a Teli boy who has died under seven years of age is a favourite one to raise, and it can be sent into other people's houses and will steal any kind of food. To keep it out, people hang up a miniature balance made of two pieces of gourd above the

door. When the spirit of a Brahman boy is raised, he becomes Brahma Deo and has the power of setting fire to houses and clothes, which burn without any visible cause. When a witch wishes to raise the corpse of a child she previously swallows some root to make herself invisible and then runs to the burial-ground, and after saying her charms raises the corpse and dresses it in clothes and ornaments. Then it becomes alive and she takes it on to her lap, and it promises to do her bidding when called upon. Then she puts it underground again and it will always come when she calls it. But if someone else goes and catches her when she has raised the corpse alive, before she has time to bury it again, it will continue to live, And it is related that this actually happened in the case of the son of a Kurmi malguzar of Pandaria who had been raised to life by an Ahirin witch and lived for some years afterwards. If a witch wishes to drink a man's blood she flies on to the roof of his house at night and lets a thread down through the roof on to his body. and sucks up his blood. If a man's buffalo is giving much milk, and she is jealous she simply goes to him and says 'What a lot of milk your buffalo is giving'; and next day the milk will turn to blood. It is believed that a witch can call cholera from one village to another. She promises the cholera goddess a certain tale of victims, and if she thinks that they are sufficient the goddess comes. When the stated number of persons have died the disease stops. Therefore when cholera comes the people immediately cast about for the witch who has brought it so as to kill her or drive her out before all her victims have perished. When a witch desires to ascertain whether her charms are efficient she blows them over a nim tree and it withers up. Then she blows them over it a second time and it becomes green again. If you fear witches while travelling at nighty ou must stick closely to the road or pathway and not put foot outside the beaten track; and as long as you do this they will probably be unable to harm you. It must be remembered that the above catalogue of absurdities is a part of

the working every-day beliefs of the lower classes in Chhattisgarh.

71. A woman who dies in child-birth or between the birth and the performance of the chhatti or sixth Other evil spirits. day ceremony of purification, becomes a churel. A woman who suffers a violent or accidental death becomes a bretin; and a man meeting with such a death, a bhūt. All these three are evil spirits; they have their feet turned backwards and cast no shadow. The churel follows and worries any woman who goes near the place where she sits, and various stories are told of living people who have nearly been enticed to destruction by these spirits. A mālguzār told the writer that he had had a fight with a bhūt; whom he described as having a black face with long nails and teeth. When a man has been killed by a tiger, it is believed that he sits on the tiger's back and guides him to fresh victims. Such a spirit is called mua. As travellers are going along he calls to them from a little distance and they think it is a fellow-traveller and run towards him and then the tiger seizes them. The spirits of those who die from cholera stay all together and they wander about taking the cholera with them from village to village, and the number of their troop is increased by the souls of fresh victims. And it is said that there was a mālguzār in Mungeli tahsil who died recently of cholera, and now whenever the troop of cholera spirits approaches his village, he calls out to his children 'beware! we are coming' from two or three miles away. And the next day after his voice is heard cholera breaks out. The owl, here as elsewhere, is a bird of evil omen as he is the spiritual precept of witches (tonhi kā gurū). It is unlucky to call a person's name aloud at night, because the owl may hear it, and then he will go on repeating the name, until the person sickens and dies. A soft stone or a clod of earth should never be thrown at an owl, because it is believed that he will take it up and drop it in some stream; and as the stone or clod dissolves in the water, so the body of the person who threw it will waste away till he dies.

72. The Muhammadans are numerically insignificant in Chhattisgarh, and the bulk of them live Muhammadans. in Raipur town and the surrounding country. They hold 122 villages. The Muhammadan Bahnas or cotton carders are a low class, probably of converted Hindus, and their customs are in some cases a grotesque parody of Muhammadan religious rites. On killing a fowl they commit the halal rite of cutting its throat so as to let the blood flow on the ground and say as they do so:-'Father and son, Sheikh Farid Ullah, kill the fowl, it is the order of God that this fowl should die by my hand'. They also commit the halal rites on an egg saving as they slice off the top:—'White dome, full of moisture: I know not whether there is a male or a female within; in the name of God I kill you.' A person whose memory is not good enough to retain these formulas, will take a knife and proceed to one who knows them. This man will repeat them, blowing on the knife and the Bahnā will then be able to kill animals with it for a week or more and consider them as duly slaughtered by halal, it being supposed that the magic virtue of the repetition of the formula resides in the knife. The Bahnas are half Hindus; they perform the bhanwar ceremony, keep the Hindu festivals and feed Brahmans on the tenth day after a death, They have a priest known as their Kazi whom they elect themselves. In some places when a Bahna goes to the well to draw water he first washes the parapet and then draws his water. As respectable Muhammadans look down upon them, they retaliate by refusing to take food or water from any Muhammadan who is not a Bahnā. They abstain from eating beef. One saving about them is: 'Proud as a Sheikh; obstinate as a Pathan; royal as a Turk; buzzing like a Bahna.' This refers to the noise of the cotton cleaning bow, the twang of which as it is struck by the club is like a quail flying. Another story is that a Bahnā was once going through the forest with his cotton-cleaning bow and club when a jackal met him on the path. The jackal was afraid that the Bahna

would knock him on the head so he said 'With your bow on your shoulder and your arrow in your hand, where go you, king of Delhi!' The Bahnā was exceedingly pleased at this and replied, 'King of the forest, eater of wild plums, only the great can recognise the great.' But when the jackal had got to a safe distance he turned round and shouted, 'With your cotton bow on your shoulder and your club in your hand, there you go, you sorry Bahnā'.

73. Christians numbered 1,404 persons in 1901, of whom 125 were Europeans, 30 Eurasians and 1,249 Christians. native Christians. The number of native converts increased by 400 during the preceding decade. A large majority of them belong to the Lutheran Church, and are converts of the German Evangelical Mission of Raipur and Bisrampur. Many Chamars have been converted by the Bisrampur Mission. There are also stations of the American Mennonite Church at Dhamtari and of the Methodist Episcopal Church at Raipur. The Bisrampur Mission is the oldest in the District and was founded by the Rev. O. Lohr in 1868. A colony of converted Chamars numbering over 2,000 has been established, who are taught agriculture, weaving and dyeing, and printing and lithography. Orphanages for boys and girls are maintained, and there are also vernacular middle schools containing 300 boys and 150 girls respectively. The Raipur Mission of the same church has a vernacular middle school for boys and two girls' schools. The American Mennonite Mission at Dhamtari is named after a Dutch reformer, whose tenets differed slightly from those of Luther and Calvin. The Mission maintains vernacular middle schools for boys and girls and separate schools for the blind and deaf-mutes. It also has a leper asvlum instituted for the support of pauper lepers after the famine of 1900, which now contains 115 inmates. Methodist Episcopal Mission of Raipur began work in 1898. It supports orphanages and schools for boys and girls and a home for widows and deserted wives.

CASTE.

- The most important castes numerically are the Chamars, who constitute 17 per cent. of the General notice. population, the Gonds forming about 15 per cent., the Rawats or cattle-herds, corresponding to the Ahirs elsewhere, who number 10 per cent., and the Kewats or boatmen, nearly 4 per cent. The Chamars have largely given up their ancestral calling of tanning and are cultivators and labourers. At the same time they have rebelled against the degraded position generally assigned to the caste, and think themselves as good as their Hindu neighbours, towards whom they are often in a relation of bitter hostility. The Gonds are farm-servants and labourers; they hold most of the large zamindari estates, which are protected by prohibition of alienation, but outside these have not much property. The Rāwats as well as being graziers are commonly employed as household servants, and all castes will take water from their hands. And the Kewats, besides plying boats and fishing in the large rivers which traverse the District, cultivate melons and cucumbers in the sandy stretches left bare in their beds, and are also carriers of palanquins. The principal landholding castes are the Brahmans who have 400 villages. the Kurmis with 200, the Banias 483, the Telis 160 and the Marāthās 290. The Baniās, principally of the Agarwāla subcaste, hold several large estates which they acquired under Maratha rule, shortly before the thirty years' settlement. when there was no market for surplus grain and the value of land was very small. The Marathas are said to have settled in Raipur after the return of Chimnaji Bhonsla's expedition from Cuttack, when they obtained grants of land for their maintenance. The best cultivating castes are the Kurmis and Telis.
- 75. The Brāhmans constitute about 2 per cent. of the population and in the mālguzāri area are the largest landholders, owning about 400 villages. The Marāthā Brāhmans settled in the District under the Bhonsla administration between 1750 and 1850

In the Dhamtari tahsil they hold some estates, which were first cleared and brought under cultivation by the ancestors of the present proprietors; but in Raipur their villages were generally obtained by ouster of the former owners. The Chhattisgarhi Brahmans, who are also large landlords, are of long standing in the District. They belong to the Kanaujia branch of Northern India, and as tradition states, were brought from Kanauj by Kalyān Sai, the great Haihayayansī Rājā of the sixteenth century. 'These Chhattisgarhi Brahmans,' 1 Mr. Hewitt wrote, 'are regarded as impure by their brethren who have more recently left the land of orthodoxy, and they 'are said to be somewhat immoral, but they make good land-'lords, and are popular with their ryots.' The Kanaujia Brahmans of Chhattisgarh have three subdivisions, named respectively Tin (three), Terah (thirteen) and Sawa Lakhia (17 lakhs), who take rank in this order, the Tin subcaste being the highest. To account for the divisions it is said that on one occasion the Raja of Kanauj gave feasts to Brahmans. First he entertained the most orthodox Brahmans and gave them valuable presents. These were the ancestors of the Tin subcaste. Next he feasted those of ordinary position, from whom are descended the Terah subcaste. Finally he wanted to assemble an enormous number of Brahmans at one entertainment, and as there were not enough Brahmans left, he raised numbers of Raiputs and Banias to the status of Brahmans and feasted them, and thus originated the Sawa Lakhia The story indicates in the usual delicate manner that the Chhattisgarhi Brahmans themselves admit the bulk of the caste not to be of pure descent. A modified form of hypergamy prevails among the three subdivisions. It is the usual custom to pay a price to the girl's father but if members of the Sawa Lakhia group wish to obtain wives from the higher divisions for their sons, they have to pay a very large sum, while if their daughters marry into one of the higher groups they still have to pay for the

¹ Settlement Report (1869) p. 37,

honour instead of receiving something. All the subdivisions take food with each other. The Chhattisgarhi Brāhmans do not intermarry with Kanaujia Brāhmans of Northern India. Boys are invested with the sacred thread between the ages of eight and fifteen years. A mandwa or shed is erected for the ceremony and if, as is often the case, the boy's marriage is performed shortly afterwards, the mandwa will serve for both purposes. The barber shaves the whole crown of the boy's head, leaving a border of hair round the side. He is bathed and dressed in a new cloth, and is given food by eight members of the caste not belonging to his family. Then the purchit or priest invests him with the thread and enjoins him to observe the following singular set of injunctions:-Never to look into a well; never to give security for another person; not to steal; not to commit adultery; not to forsake his religion; always to act according to the promptings of his reason; never to swim in a river; never to climb a tree. The equal importance accorded to high moral precepts and to childish ceremonial and caste observances in the above list is admirably typical of the spirit of Hinduism. The meaning of some of the injunctions is obscure, but they apparently tend to discourage a spirit of adventure in the newly-made Brahman. When she is being married, a Brahman girl must visit the houses of the washerwoman and the potter, who place marks of vermilion on her forehead. This is called the sohag or lucky ceremony and is supposed to obtain long life for her husband.

76. The Kurmis form about 5 per cent. of the population and hold more than 200 villages. They are perhaps the best agriculturists, though the Telis are often more prosperous because of their greater business aptitude and economy. Mr. Carey remarks¹: 'The 'Kurmi is very careful of his cattle and devotes attention to 'his seed-grain; he keeps his house clean, and though his 'standard of living may not be higher, there is a greater air ¹Raipur Settlement Report, page 43.

of comfort about his surroundings than in the abodes of other castes. The happiest villages in the District are those 'owned and tenanted by Kurmi communities. The proprietors have sympathy with their tenants, and the latter are pliable 'and easily managed.' The principal subcastes are the Baiswāra, the Manwā, and the Chandrahā, who are probably the same as the Chandnahus of Bilaspur. The Manwa Kurmis sow and weave hemp, which the other subcastes will not do. Here it is said to be a sin to sow hemp, because from it are made the ropes with which men and animals are bound. The Hindu cultivating castes in most Districts object to raising the crop, but in different localities very varying explanations are given of the prejudice. In the northern Districts a special subcaste of Kurmis grow it and are hence known as Santora and are looked down upon by the others. The Manwa Kurmis are principally found in the north-west of the District and in Drug, where they are gradually ousting the Chamars from the land, to the great advantage of agriculture. The Baiswara subcaste take their name from Baiswara a tract in the United Provinces. In Bilaspur there is a subcaste called Baswar. and it would seem probable that these are the same as the Baiswars of Raipur. The Baswars are said to be so called. because at their weddings the bride and bridegroom walk round a bamboo placed in the marriage shed. Baiswar is however a common name for subcastes and it is equally possible that Baswar is corrupted from it. The Chandrahas derive their name from the moon. They have a curious ceremony during marriage, known as palkāchār. The bride's father provides a bed on which a mattress and quilt are laid and the bride and bridegroom are seated on it, while their brother and sister-in-law sprinkle parched rice round them. This is supposed to typify the consummation of the marriage but the ceremony is purely formal as the bridal couple are children. Chandrahas also sprinkle with water in purification the wood with which they are about to cook their food, and will eat food only in the chauka or room specially prepared. At

CASTE. 95

harvest when they must take meals in the fields, one of them prepares a patch of ground, cleaning and watering it, and there cooks food for them all. They stay all day in the fields and the women take out cots so that they can rest there, the men returning to the house only for a few hours at night.

77. The Telis are an important caste, constituting about

16 per cent. of the population and having estates amounting to about 160 villages.

The principal subcastes are the Halias and Jhirias or Jharias, of whom the former are considered the best cultivators, while the Jhirias enjoy a somewhat higher social position. name of the Halias is perhaps derived from hal, a plough, and that of the Jhirias or Jharias from jhar, a tree, having thus the meaning of jungly. The bulk of the caste have now abandoned the traditional calling of pressing oil and taken to agriculture, though they sometimes combine the two professions with profit to themselves. The Telis are generally more business-like and prosperous than the Kurmis, if not quite such good cultivators. The Jhiria Telis require the presence of a Brahman at their weddings, and abstain generally from liquor, fowls and pork, to which the Halias are not averse. They bathe the corpse before it is burnt or buried, an observance omitted by the Halias. The Halias betroth girls in marriage at a very early age, sometimes when only five or six months old. They have a ceremony of inspection of the bov and girl by the other's family, but when they are so young not much advantage is gained from this. The betrothal is celebrated by a distribution of liquor to the caste-fellows at the cost of the boy's father. Jharia Teli women go and worship the marriage post while it is being made at the carpenter's house. The bridegroom is always taken to the bride's village in a cart, and not in a palanquin as is the custom of the higher castes. Women of the Halia subcaste accompany the marriage procession, but not among the Jharias. After the wedding the Jharias take the bride and bridegroom to a tank for bathing. An earthen pot is thrown

into the water and they must go in and fetch it out. caste has a panchāyat or committee, of which a person belonging to the Sonwani or gold sept or family is always the head. People of this sept are supposed to be in some way holy, and it is their duty to re-admit offenders who have been put out of caste, and to be the first to take water from them. By so doing they are considered to incur a certain amount of risk of taking upon themselves any impurity still attaching to the offender, and in compensation they receive presents of clothing or food. Among the Telis a man is not put temporarily out of caste for killing a dog or a cat, and in this respect they differ from most other castes. A Teli is always considered to be an unlucky person to meet, and the reason given for this in Chhattisgarh is that he forces bullocks, which are holy animals, to do the degrading work of turning the oil press and blindfolds them while they are doing it. Another reason is that he presses urad (Phaseolus radiatus), the oil of which is given as an offering to the unlucky planet Saturn on Saturdays. The Telis are considered to be talkative and quarrelsome as is shown by the proverb 'Where there is a Teli there is sure to be contention; they also have a character for avarice but occasionally their cunning overreaches itself:—'The Teli counts every drop of oil as it issues from the press, but sometimes he upsets the whole pot.'

78. The Rāwats constitute about 10 per cent, of the population, but only 30 villages are held by mālguzārs of the caste. They are the caste of cattle herdsmen, corresponding to the Ahīrs elsewhere, but in Chhattisgarh they have another very important function, being generally employed as household servants. And they are the only caste from whom Brāhmans and all other classes of the community will take water to drink. Notwithstanding this, the customs of the caste show that it is of comparatively low origin, being at least partially derived from the primitive tribes. In Chhattisgarh they are considered to rank next to the Kurmis, but below them no doubt because they act as household

Caste. 97

servants. They will eat fowls, pork and the flesh of cloven-footed animals and will also drink liquor. But they abstain from flesh and liquor at their marriage and funeral feasts. They have several subcastes, as the Kanaujia, Phuliharia, Iharia, Deshā, Kosaria, Kaunria and Dharbhal. The Kosaria, Kaunria and Dharbhal groups are said to eat with Gonds and they also rear pigs. They live generally in the hills and hence do not engage in household service, and any member of the three subcastes who did so would be fined. They are probably largely derived from the Gonds and the Kaunria subcaste, no doubt, originated from the Kawar tribe. Like the Gonds and other low castes, the Kosaria Rawat women draw the skirt of their cloth over the left shoulder instead of the right. The four higher subcastes will take cooked food from each other, but no salt must be added to it. Each Rawat puts salt in his food himself. The Kanaujia subcaste are generally considered the highest. They employ Brahmans at their ceremonies, while theother Rawats merely get a Brahman to fix the date of their weddings, and his attendance at the ceremony is not requisite. Women do not accompany the marriage procession in the Kanaujia and Iharia subcastes, but they may do so among the others. The Kanaujia ties the clothes of the bride and bridegroom together at the time of the marriage, but among the other subcastes a cloth is held between the couples as they walk round the sacred pole and subsequently removed. They then throw rice upon each other and the marriage is com-This custom appears to be copied from the Maratha pleted. The re-marriage of widows is permitted and a widow is expected to marry her deceased husband's younger brother. Among the Jharias and Kosarias when a bachelor espouses a widow, he first performs the ceremony with an earthen pot, a bamboo basket or a dagger, taking the article in his hand and walking with it round the marriage post. This is considered to be his real marriage, as every one should be properly married once, and the wedding with the widow is not a proper one according to Hindu ideas. If the article to which he has

been married is subsequently broken or destroyed, he must give a funeral feast to the caste-fellows. Burial is the customary method of disposing of the dead and only the Kanaujia subcaste burn the bodies of married persons. The Kanaujia also observe mourning for ten days, while the other Rāwats restrict the period to three days like the Dravidian tribes. Sandah Deo is the patron deity of the caste and his shrine is erected where the cattle collect to be driven out to pasture. Dulha Deo is the family god of all Rawats, and a place is dedicated to him in the inner room of the house, where he is worshipped on the principal festivals. In every third year a goat of khaira (reddish-black) colour is sacrificed to him. The Diwall is the principal festival of the Rawats as of the Ahirs in other localities. They dance the whole night through bedecked with strings of cowrie-shells and peacock feathers. The Iharia and Kosaria subcastes make a representation in cowding of Govardhan', the mountain which Krishna' held aloft to protect the world from Indra's deluge of rain, and drive the cattle over it. This is supposed to protect them from disease. They also have a custom of waving branches of a kind of basil plant in front of the cattle and making them stampede; this is called dhor bichkana, or frightening the cattle, but its meaning is obscure. With the exception of the Kosaria, Kaunria and Dharbhal subcastes, the Rawats act as household servants and will clean the cooking vessels of ordinary Hindu castes, and even of Muhammadans, though this practice is now being given up in towns. Some other groups now also refuse to perform menial household duties and are hence known as Thethwar Rawats, from a word theth, meaning straight or correct; thethwar may thus aptly be rendered as righteous. In the matter of herding cattle the Kanaujia Rawats also display scruples. They will only graze the herd known as gorhi, and not that called bardi. The gorhi is composed only of cows with or without a bull, but containing no oxen or buffaloes, whereas the bardi is a mixed herd

The word Govardhan signifies a heap of cowdung.

CASTE. 99

including these animals. Pahat is a term applied to a herd of cattle owned by one man and the Rāwat who grazes a pahat is called Pahatiyā.

The Kewats number about 4 per cent. of the popula-79. tion. They are fishermen by calling and Kewat. believe that they have a special gift for catching fish, which is not vouchsafed to others. This they say was granted to them by Mahadeo as a reward because at the time of the deluge they saved him by taking him in their boat. They ply as boatmen on the Mahanadi and before the construction of the railway conducted a considerable carrying trade between Cuttack and Sambalpur, and up to Seorinarayan and Arang when the river was navigable. The greater part of this has now vanished. They also prepare and sell parched rice and gram, and carry loads on banghis, which are pairs of baskets like scales supported by a bamboo slung across the shoulders. The general employment of carts, more especially for personal transport, is a comparative novelty in Chhattisgarh, and up to the last few years the banghi has been largely employed for the carriage of goods. Many of them are also cultivators, generally growing garden crops with irrigation; they raise melons on the sandy stretches of the rivers and the aquatic plant singhara or water nut in tanks. They are not generally very prosperous. The Kewats say that the town of Bilaspur is named after Bilasa, a Kewat married woman, who was desired by the king of the country and, to escape yielding to him. burnt herself alive, her husband voluntarily sharing her fate. Betrothals in the caste are confirmed by pouring a little liquor on the ground in honour of Thakur Deo, the principal god of the village. They worship their boats on the Hareli festival soon after the commencement of the rains, and also during floods when navigation is dange. rous. They say that Chaurasi Deo who is the god of river crossings is present in the boat and prevents it from sinking. They cast out evil spirits by burning a mixture of human hair.

red pepper and mustard from which a most potent odour is given off.

The Dhuris are another caste who follow much the 80. same class of avocations as the Kewats. Dhuri. Their hereditary occupation is to parch rice, like the Bharbhunias elsewhere; but some of them have taken to growing melons and vegetables and others are fishermen. Gram and rice either husked or unhusked are the grains usually parched. When parched gram is called phutana, and rice, lahi. The lower half of an earthen pot is suspended over an underground stove, and when it is red hot some sand is put in it and the grain placed on the top of this and turned with an iron ladle. After parching. it is sifted to separate it from the sand. The rates for parching are a pice a seer or an eighth part of the grain. When parched gram or wheat is ground, it is called sattū and is a favourite food for a light morning meal or for travellers being simply mixed with water and a little salt or sugar. In connection with it the following is told. Two travellers were about to prepare their morning meal, one having sattū and the other only dhan. The one with the dhan knew that it would take him a long time to pound and then cook and eat it, so he said to the other: My poor friend, I perceive that 'you only have sattū, which will delay you, because you 'must first find water and then mix it, and then find salt and 'put it in before your sattū can be ready; while with rice you 'can pound, eat and be gone in a trice. But my dear friend, 'as you are in a greater hurry than I am, if you like I will 'change my dhan for your sattu.' The other traveller unsuspectingly consented, thinking he was getting the best of the bargain, and while he was still looking about for a mortar to pound his rice, the first traveller had mixed and eaten the sattu and proceeded on his journey. Some of the Dhuris simply keep ovens and parch grain which is brought to them while others keep the grain and sell it ready parched.

¹ Unhusked rice.

101

At their marriage ceremony the women tie a new thread round the bridegroom's neck to avert the evil eye. After the wedding the bride and bridegroom, in contrast to the usual custom, must return to the latter's house on foot. In explanation of this rule they tell a story to the effect that the married couple were formerly carried in a palanquin. But on one occasion, when the wedding procession came to a river, everybody began to catch fish, leaving the bride deserted and the palanquin bearers, seeing this, carried her off. To prevent the recurrence of such a mischance the couple now have to walk.

- 81. The Sunkars are a small caste of gardeners akin to

 Mālis, and usually grow vegetables.

 When the brinjal crop is ripe they set up a pole in the fields and worship it with an offering of glass bangles, ghi and sugar. At their marriages the bride and bridegroom gamble with cowries and stake the spirits of their deceased ancestors against each other. The one who loses is much laughed at. They sacrifice a goat to Dulhā Deo at the marriage post.
- The Halbas number about 30,000 persons and hold 11 villages, principally in the Dhamtari Halbā. tahsil. In the old Raipur District they had about 40 villages, but the bulk of these have been transferred to Drug. They are believed to be a Dravidian tribe, but they have practically all adopted Hinduism and are in most places civilised cultivators. The Halbas have a mongrel dialect of their own made up of Marāthi, Chhattisgarhi and Uriya, the proportions varying according to the locality. In Bhandara it is nearly all Marathi, but in Bastar is much more mixed and has some forms which look like Telugu. 1 Their own legend of their origin was reported at the time of the census in an interesting note by Mr. Gokul Prasad, Naib tahsildar of Dhamtari:- One of the Uriya Rajas had erected 'four scarecrows in his field to keep off the birds. One night

¹ This information is taken from the notice of the dialect in Dr. Grierson's Linguistic Survey.

'Mahadeo and Parvati were walking on the earth and happened to pass that way and Parvati saw them and asked what they were. When it was explained to her she thought that as they had excited her interest something should be 'done for them, and accordingly Mahadeo at her request gave them life and they became two men and two women. Next 'morning they presented themselves before the Raja and told 'him what had happened. The Rājā said:-"Since you have 'come on earth you must have a caste. Run after Mahadeo 'and find out what caste you should belong to." So they ran 'after Mahadeo and were fortunate in catching him up before the heat of the day came on and he took his departure for a 'cooler climate. When they asked him Mahadeo told them that as they had excited his and Parvati's attention by waving in the wind they should be called Halba from halna 'to wave.' They then entered the service of the Raja of lagannath at Puri. The manner in which they came to settle in Bastar and Kanker was owing to their having accompanied one of the Rajas of Jagannath, who was afflicted with leprosy, to the Sihāwa jungles, where he was miraculously healed in a pool of water. The Halbas settled there and afterwards spread to Bastar and Bilaspur. The Halbas are the household servants of the Raja of Kanker. When a fresh Raja succeeds, one of the Halbas who is called Kapardar takes the new chief to the temple and invests him with the Darbar ki poshak or royal robes. affixing also the tika or badge of office on his forehead with turmeric, rice and sandalwood, and rubbing his body over with attar of roses. Until lately the Kapardar's family had a considerable grant of rent-free land but this has now been taken away. A Halba is or was also the priest of the temple at Sihāwa, which is said to have been built by the Rājā who was healed of leprosy. In Bhandara, however, where some zamindari estates are held by Halbas, the caste have a story that their ancestors came from Makrai, while another account has it that they immigrated from Warangal in the Deccan. Mr. Gilder of the American Evangelical Mission, Raipur,

CASTE. 103

derives the name from halbar, a Canarese word meaning 'The old ones' or 'the primitive inhabitants.' Several of their family or section names are those of other castes, as Bhandari, Rāwat, Sawarā, Bhoi, and others. In Raipur the Halbas are also divided into two subcastes, Nekhā (good) and Surait, the former being descended from Halbas alone, and the latter from intermarriages of Halbas with other castes. All these facts together with their position, appearance and customs appear to show that the Halbas are a mixed occupational caste, originating from the forest tribes, and consisting of those who were employed as farm-servants by the Hindu settlers. farm-servant in Chhattisgarh has a very definite position, his engagement being permanent and his wages consisting always in a fourth share of the produce, which is divided if there are several servants. Thus the Gonds and others who were employed as farm-servants might naturally develop into a caste, which would, of course, be of a very mixed nature. The name Halba might be derived from hal a plough, and might be a variant of harwaha, the common term for farmservant in the northern Districts. The caste must be a fairly old one as some of the Halba zamindars of Bhandara have held their estates for two or three centuries; the legend of being created from a scarecrow is similarly related by other agricultural castes of low status and is precisely the sort of story with which a caste of farm-servants would be provided by the Brahmans; while as regards the other legends, they might be invented by the family priests, or imported into the caste by different bodies of persons who became amalgamated with it at various periods.

83. Of the two subcastes already mentioned the Nekhā or

Customs of the Halbās marry only among themselves, while the Surait, though ordinarily marrying in his own subcaste, may without being expelled take a wife from another caste, and occasionally he marries a Nekhā girl. At their marriages the bride and bridegroom are made to face each other with a sheet held

between them; the Joshi or caste priest takes two lamps and mingles their flames, and the cloth between the couple being pulled down, the bridegroom drags the bride over to him. The Joshi or priest is himself a Halba and the office is conferred on persons of ability according to the choice of the community. The marriages of first cousins are legitimate and common. A man always shows a special regard and respect for his sister's son, touching his feet as to his superior, while whenever he desires to make a gift as an offering of thanks or atonement or as a meritorious action the sister's son is the recipient. At his death he usually leaves a substantial gift, such as one or two buffaloes, to his sister's son, the remainder of the property going to his own family. This recognition of a special relationship is probably a survival of the matriarchate, when property descended through women and a sister's son would be his uncle's heir. The Halbas bury the dead, placing the head to the north, like the Gonds, and when the grave is filled in, they lay some husked and unhusked rice on it to induce a cow to come and lick it off. Women draw their cloth over the left shoulder as among the Gonds, Kawars, Kosaria Rāwats and Marāthā Brāhmans. Both sexes are profusely tattooed on the arms and legs. A girl is tattooed in her father's house as soon as she has begun to live with her husband. Girls are sometimes tattooed with their own names or those of their friends, or that of a deity as Rama-Rama. A married woman retains as her own property the presents which her parents have given to her at her wedding and can use them as she likes. This property is known as Tikawan. In Dhamtari tahsil many Halbas are tenants and a few are malguzars. They are considered the best cultivators in the jungle villages next to the Telis, and show themselves quite able to hold their own in the open country where their villages are usually prosperous.

84. The Gonds are found in large numbers in the District and constitute about 15 per cent. of the population. The zamindaris of Bindra-Nawagarh, Phuljhar, Kauria, Suarmar, Fingeshwar,

CASTE. 105

Bilaigarh and Katgi are owned by Raj-Gond proprietors, and they also possess villages in the malguzari area. Here they have lost a large part of their former estate, having been ousted by the Agarwal Banias, during the period prior to the 30 years' settlement. The two main subdivisions of the tribe in Chhattisgarh are the Rai-Gonds, who were formerly the landed aristocracy, and the Dhur or Dust Gonds, the plebs. Dhur Gonds are also known as Rawanvansis and are considered to be the descendants of Rawan, the demon king of Ceylon, who was the opponent of Rama. There are also several other subdivisions of a functional nature, as the Pardhans or Patharis, the minstrels, the Ojhas or sooth-sayers and the Agarias or iron smelters, which are now almost considered to be separate castes. The Pardhans are lower than the Gonds proper, from whose hands they will take food, though the Gonds will not take it from the hands of Pardhans. Chhattisgarh there is a class of Gonds known as Belkaribas who are considered to be the highest. Their story is that on one occasion their ancestor cut down a bel tree which impeded the progress of an army crossing a stream, and received great honour for the deed.

In the forest tract to the south-east and north-west, some primitive practices still prevail Gond marriage. among the Gonds. The following description of their marriage ceremony was furnished from Khairagarh at the time of the census. The bridal pair are placed in two pans of a balance and covered with blankets. The caste priest lifts up the bridegroom's pan and the bride's female relatives the other and walk round with them seven times, touching the marriage shed at each turn. After this they are taken outside the village without being allowed to see each other. They are placed standing at a little distance apart with a screen between them, and liquor is spilt on the ground to make a line from one to the other. After a time the bride. groom lifts up the screen, rushes on the bride, gives her a blow on the back, and puts the ring on her finger, at the same time making a noise in imitation of the cry of a goat. All the village then indulge in bacchanalian orgies. Another custom in forest villages is that of having gotalghars or barracks, where all the youths and maidens of the village sleep. They sing and dance and drink tari up to midnight, and are then supposed to separate and each sex to retire to its own house; but naturally this does not always happen. The Gond system of exoganiv is somewhat complicated. They are divided into classes according to the number of gods they worship, and a person must not marry into a family having the same number of gods as his own. But there is also a further division into totemistic gots or septs, of which the number is very large and undetermined, most Gonds being able to give only a few of the names. The large number of varieties of rice is expressed in the proverb, 'There are as many kinds of rice as there are gots among the Gonds.' A man must not marry a wife belonging to his own sept. The septs are generally named after plants or animals, and the Gonds think that they are descended from the sept-totem, as the plant or animal is designated in ethnographic phraseology. Thus the members of the Taram got or padi, as it is known in Chhattisgarh, think that they are descended from a horse and worship the horse. They will not abuse this animal when working it as they will a bullock. Widow-marriage and polygamy are permitted but the latter custom is in some disrepute in Chhattisgarh, and a saying current among the tribe is:

Ek daikî ke thākur, Do daikî ke kūkur, Tin daikî ke dingrae.

or 'With one wife a man is a lord, with two he is a dog, with three he is unfit to live in this world or the next.' The saying leaves it uncertain whether a plurality of wives is comdemned on grounds of morality or merely of household comfort. Among the ordinary Gonds the bride goes to the bridegroom's house to be married, and the principal part of the solemnity consists in the placing of an iron ring on her

CASTE, 107

finger, but the Raj-Gonds have now adopted the Hindu ceremonial.

- 86. The Gonds worship Burhā Deo, who usually dwells in a sāj tree (Terminalia tomentosa). Some of Gond religion, them say that formerly they had no gods and that Burha Deo was an old chieftain who bade them worship him as he was dying and became their first god. They have now many other gods and also worship their ancestors, who are represented by stones kept in a basket in the house. Formerly they sacrificed a bullock when a man died and a cow for a woman, but this practice has now been generally given up owing to the abhorrence with which it was regarded by the Hindus. They believe firmly in magic and the powers of witches, and all ailments are attributed to such causes. They think that witches have at their bidding the demon Bhainsasur by whose aid they can kill any person they please. vent a house being struck by lightning a scythe will be placed in the courtyard, while to keep off hailstorms the grinding mill is turned upside down, and to protect the crops from rust a small piece of pewter is buried in the field. The Gonds are very fond of singing and dancing, and as usual with the forest tribes, both men and women join in their dances. They are great drunkards and this vice has ruined many a once well-to-do family. They will eat almost anything, abjuring neither beef nor pork, and are very fond of field rats and mice. They have a story that on one occasion when they were ready for battle, the army discovered a large quantity of mouse-holes and broke up to dig them out, in consequence of which they were defeated and lost their kingdom. The jungle Gonds are a simple people and are truthful and honest. In Chhattisgarh they are considered to be excellent farm-servants, probably because the general standard of industry is somewhat lower than elsewhere.
- 87. The Binjhwārs or Binjhāls are a tribe found in the

 east of the District in the zamindāri estates.

 They are almost certainly an offshoot of
 the Baigā tribe but in Chhattīsgarh they now disclaim any

such origin. In Mandla, Balaghat and Seoni, however, the Binjhwars are the highest subcaste of the Baigas. The name is derived from the Vindhya hills and they still retain a tradition of having immigrated from these into the Uriya country. In Raipur they have four subdivisions, the Binjhwars proper, the Sonjharas or gold-washers, the Birjhias and the Binjhias. All of these now sometimes regard themselves as separate castes. The zamindar of Bhatgaon is a Binjhia. As is shown by its family names the caste is of very mixed origin. Two of their septs are named Lohar and Kumhar, and are probably derived from members of these castes who became Binjhwars. At a Binjhwar wedding the presence of a person belonging to each of these septs is essential, the reason being probably the estimation in which the two handicrafts were held, when the Binihwars first learnt them from their Hindu neighbours. At their weddings the couple walk seven times round a post of mahuā and then stand on the yoke of a plough. Seven cups of water having been brought from seven different houses, four are poured over the bridegroom and three over the bride. Some men then climb on to the top of the shed and pour four pots of water down on to the couple, probably to symbolise the fertilising action of rain. Next morning two strong men take the bridegroom and bride, who are usually grown up, on their backs and the two parties pelt each other with unhusked rice. Then the bridegroom takes the bride in his arms and they stand facing the sun, while some old man ties round their feet a thread specially spun by a virgin. The couple stand for sometime and then fall to the ground, when water is again poured over them. Lastly they jump over three lines drawn with an arrow on the ground in the name of the Hindu trinity. The Binjhwars usually bury the dead and on the third day they place on the grave some uncooked rice and a lighted lamp. As soon as an insect flies to the lamp they catch it and placing it in a cake of flour, carry this to a stream, where it is worshipped with an offering of coloured rice. It is then thrust into the sand or mud in the bed of the stream with a grass broom. This ceremony is called khar pāni of 'Grass and water' and appears to be a method of disposing of the dead man's spirit. It is not performed at all for young children, while, on the other hand, in the case of respected elders a second ceremony is carried out of the same nature, and is known as badā pāni or 'great water.' The name perhaps indicates that the soul is believed to be committed to water and borne away on the stream. Except in the case of wicked souls, which are supposed to become ghosts, the Binjhwars do not seem to have any idea of a further existence after death. They say Je maris te saris, or 'one who is dead is rotten and gone.' Most of the Binjhwars are cultivators and labourers. Those who live in the forests are good trackers and have been known to kill tigers with their bows and arrows.

SOCIAL LIFE AND CUSTOMS.

The following description of a Chhattisgarh village 88. is furnished by Mr. C. U. Wills, Assistant Description of a village, Commissioner: The typical Raipur ' village has an area of about a thousand acres and contains all ' told about 500 inhabitants. No villager has any idea of what the population of his village is, but give him time to think and he will give almost the exact number of houses or families in 'his village. Multiply this by five and you have a fair estimate of the population. The first rank in village society is, of course, the proprietary body and among these the lambardar holds the 'most commanding position. He is almost always the richest 'co-sharer, for the Tahsildar, who is responsible for the revenue. favours the man of substance when recommending the 'appointment of a lambardar. The lambardar too collects ' the rents, it is to him that the broken tenants surrender their 'holdings and for him alone the tenants as a rule do bhet-bigar or unpaid service. He is thoroughly the headman of the village. 'His kinsmen and relatives sometimes so numerous that their 'shares must be expressed, to the confusion of the kanungo. in decimals of a 'pie' are on a much lower plane in the village

estimation, and although the Bhai-bhai kā jhagrā, or quarrel between relations is a very common feature, the lambardar 'can generally triumph over his co-sharers. The tenants are 'the backbone of the village and form a fairly select body. In 'most villages they will number no more than 25 or 30, forming with their families little more than one-third of the total population. The prevailing castes will vary very largely 'from village to village. In one village all will be Hindus, 1 'while in the next they will be Chamars, every one from the 'malguzar to the meanest labourer. Even in villages con-'taining both Hindus and Chamars, there must be a Hindu ' parā or quarter, quite separate from the Chamar para. 'The Hindus consist mainly of Kurmis and Telis with a 'sprinkling of Gonds, Rawats, and in the south, Halbas. 'remainder of the village is made up of labourers and dependants. The labourers are more numerous than the tenants 'themselves, and in cases where the proprietary body is a 'small one with a large home farm, they will far outnumber the 'tenants. The labourer's hire throughout the District is 'fixed at a fourth of the produce and is such a well known 'proportion that among the villagers Sonj hissā and Thā-'hur hissā are common forms of expressing one quarter and three-quarters, even in reference to non-agricultural matters. Besides the labourers, there are the Lohar (black-smith or 'carpenter); the nao or barber; the village Rawat (grazier); 'the Kotwal (watchman); possibly a Kalar or spirit-seller 'patronised by Mahars and Gandas; a village doctor or Baid generally a Brahman of doubtful reputation, who also acts as Purohit or priest when occasion arises; and, finally, in many cases, an up-country Muhammadan directly maintained by 'the proprietor to look savage and collect the rents.'

89. 'As for the social life of this little community it is on

Village life. 'the whole remarkably peaceful. Their

'everyday disputes are seldom serious

'and public opinion is extremely strong, so that the differences

¹ In Chhattisgarh a Hindu is so called in contra-distinction to a Chamar,

they cannot settle among themselves without reference to the 'courts are very few. Every year's sowing however yields a 'crop of agrarian disputes and for about three months in the 'vear complaints of criminal trespass and illegal ejectments 'come steadily pouring in and form a source of joyful interest to the tenant body generally, who cannot afford the luxury of 'civil litigation and who thus finds an inexpensive way of worrying their enemies while enhancing their own importance 'as frequenters of the court. But even such cases as these, 'numerous though they seem at headquarters, are but few in number when we remember the hundreds of villages whose 'names are never mentioned in the courts. For the life of the 'typical countryman is above all else peaceful—as peaceful, and often so unthinking as that of the cattle, goats and fowls, who 'live Irish-wise in the bosom of his family. In the rainy 'season both he and his cattle know what hard work is, but 'his exertions even at such a time are quite spasmodic and 'are only called for when sowing, cross-ploughing or harvesting is being done against time in order to catch the most propitious moment. For the rest of his time he goes on 'gently with his weeding, his threshing and his husking, and when the field work is done he wanders off to the Government 'irrigation tanks which have now come to be regarded as per-'manent justitutions, or fills up his cart with his surplus seed and 'crawls slowly off to some market centre where it is rumoured 'that the rates are high, or takes a contract of stone-carrying 'for the Public Works. Then the rains come round again 'and tenant and coolie once more foregather in the villages. for amusements, feast-days and holidays, they are simply days on which the villager eats more, drinks more, and makes 'more noise than usual. The essence of enjoyment for the 'individual is to be the member of a crowd, and the larger the 'crowd the greater is his enjoyment. He therefore takes 'advantage of every excuse for a gathering of any kind, pays 'equal regard to Hindu and to Muhammadan festivals and 'finds the same pleasure in a feast given at a marriage core-

mony as in one based on the moral shortcomings of a fellow-'casteman. The manners of the people are generally friendly 'and obliging. Even on an unofficial visit there are always 'half-a-dozen villagers headed by the kotwar ready to do the honours of the place, and to exercise their ingenuity in under-'standing one's questions and in making their answers under-'stood. But this pleasing feature of the Raipur village seems 'least in evidence near headquarters. It is only away from 'the high roads and railways, where the local bazars are still 'the only 'newspapers' and the power of the local panchayat '(caste committee) has not been undermined by the proximity of civil and criminal courts, that we see the real village type. 'There only can we see the dehati admi, the villager, true and 'simple, of whose surroundings this brief description has been 'given.'

90. Village names in the Raipur District are derived from three different languages, Hindi, Gondi Village names. and Uriva, In the Raipur and Baloda Bazār tahsils a majority of names are Hindi, in Dhamtari Hindi and Gondi and in Mahasamund Uriya and Gondi. There is an absence of Urdu names as the country was never under Musalman rule. Hindi names usually end in gaon (as in Bhatgaon), pur (as in Govindpur), pali or paili (as in Dumarpaili), tolā (as in Jiratolā), dīh (as in Labhānidih), pāra (as in Nawāpāra), all meaning a village or hamlet; jhar (as in Champājhar), dabrī (as in Burhidabrī), bod (as in Khurusbod), nāla (as in Amānāla), tarā or tarai (as in Bhainstarā), bandhā (as in Telibandhā), sarā (as in Kusumsarā), pāni (as in Jāmpāni) and aud (as in Chataud), some of which refer to water generally and others to a spring, pool, pond, tank, or brooklet, in particular. Dongari or dongar (hillock), khār (agricultural land), bhāta (wasteland), khūta or koni (corner). bar (embankment) are other terminations from the same source. Uriyā names usually end in gudā (as in Ghontgudā), padar (as in Dūmarpadar), bāsa (as in Mulabāsa), all meaning a hamlet or dwelling place; jor (brooklet) as in Dümarjor, munda and band (field embankments) as in Kandamunda or Golaband, and bahāl (wet land) as in Gondbahāl. Some of the terminations such as bāli, ihar and dongari are common to Hindi and Uriya. It is somewhat difficult to distinguish Gondi names but those ending in kasā meaning a spring usually belong to that language, for instance Malkasā, peacock spring, Burkālkasā. tiger spring, &c. The tendency of the Gonds is to avoid terminations as in Tekā which simply means teak tree and has no termination indicative of the site of a village. But the example of their Hindu neighbours has induced them to borrow some terminations as in Markātolā in which markā is Gondi for mango and tolā a Hindi ending meaning a hamlet; similarly Rengadih from renga ber tree, Tumribahar from tumri tendu tree and so on. The characteristic features of the Chhattisgarh villages has been colonization by castes, such villages being known as chiatia villages or hamlets and there are still some traces of this custom especially among Chamars and Gonds who may perform all their social functions such as marriage ceremonies, shaving, washing, &c., without employing any other caste. This old system of self-contained community has broken down under the influence of the Aryan immigration but its relics still survive in the names of villages; for instance Telitola was the hamlet formerly occupied by Telis alone; similarly Gahiratola was inhabited by Gahirās or Rāwats, Halbāpāli by the Halbās, Domjhar by the Doms, Gandadih by the Gandas, Ojhagahan by the Ojhas, Mālidih by the Mālis, Luhārdih by the Lohārs, and Gaitgudā by the Gaitas or Gond priests. As usual a majority of the names are derived from natural objects such as trees, animals, water-courses, hills, examples of vhich will be found in the names mentioned above, but those having peculiar interest are Hathbandh, Hathibandha, Hathisara, Hāthikhoj and Häthigarh. The first three mean the elephant tank, the fourth the elephant search and the fifth the elephant fort. Hāthikhoj seems to mark the place where those in search of elephants made a temporary habitation which afterwards

became a permanent village and the tanks were so named because the animals wallowed in them. The names are reminiscent of the times when elephants were wild in this part of the country. Other interesting names with past associations are Chorha, Chordih, Chorbhatti and Thagpaili or villages of thieves and Thags, and Balod, Bälsamunda and Jawaiband retaining the memory of human sacrifice, the first signifying the tank in which the bali or human sacrifice was offered, the second the sea, i. e., tank in which a bal or young child was sacrificed and the third the band in which a jawai or son-inlaw was buried alive. Names which are common to many villages in the District are Deori (temple village) and its variants Deosundra, Deopuri, Deogaon and Deoda : Khamaria and its variants, Khamargaon, Khamardih, Khamarmunda and Khāmtarai (from khamhār or khām, home farm), Khairā from khair catechu tree, Parasda from paras or palas (Butea frondosa) or from Gondi paras gonrd, Amlidih from amli tamarind, Nawagaon and Nawapara meaning new villages, Mundpar tank embankment, Semaria from semar tree, and Dargahan, Bhothli, Boria and Khapri, the meaning of which is not known. A village which may exercise the ingenuity of future philologists when the history of its foundation is forgotten is that of Arbichapgaon. This is a new village in the Phuljhar zamindāri, which was named after Mr. R. A. B. Chapman, Deputy Commissioner of the Sambalpur District in which that estate was formerly included.

91. The people of Chhattisgarh lived for many centuries in their landlocked plain, protected from invasion and almost cut off from intercourse with the outside world by the wild belt of

hill and forest country surrounding it. As a result they have retained a simple and more primitive habit of life than that prevailing in the more progressive tracts around them and are to some extent looked down upon by their neighbours on this account. Till recently a narrow strip of cloth over the loins formed the only clothing of labourers. This paucity of attire

and the habit of eating the rice boiled overnight cold or the next morning's meal are accounted for by the following story: - When Mahadeo was distributing food to all the peoples of the earth, the Chhattisgarhis in accordance with their usual custom arrived late, and he said to them 'All the cooked food has been given away, you can only have the remains which are cold;' and this is why the Chhattisgarhis always eat the stale rice in the morning. Similarly when the clothes were distributed, the Chhattisgarhis were again behind time, and Mahadeo said, 'Late again, I have only remnants left now': so they had to take the strips left over from the cloth, and use these as a narrow loin-cloth or langoti to cover their nakedness. And hence they say that it is the cloth given by god and therefore they must wear it. It is said that the time is remembered when there was no cotton thread in Chhattisgarh and lotus fibre was used for making garments. Another saying about them is:- That is the country of Chhattisgarh, where the Gond is king; every man has a fire place below his bed (to keep him warm owing to the scarcity of blankets), and the leaf-pipe is never out of his mouth. First kick a Chhattisgarhi and then tell him what you want him to do.' 1 The Chhattisgarhis still smoke generally out of leaf pipes and have not adopted either the hukka or chilam (clay pipe-bowl) as used by other Hindus. Among other comparatively primitive methods of life the following may be noticed. The women wear only a long body cloth and have no choli or angia, the small jacket covering the breasts. Cultivators and fieldlabourers often go bare-headed out-of-doors, which no Maratha or Hindustani peasant would ever do except when he was in mourning. Some castes will even use cows for ploughing, a practice abhorrent to good Hindus. Caste rules are generally The Rawats or graziers are the household servants like Dhimars elsewhere, and Brahmans and all other castes will

Wah hai Chhattisgarhi desh Jahün Gond hai naresh Niche gursi üpar khüt,

Lagā hai chongi kā thāt Pahile jūta pichchhe bät Tab āwe Chhatīsgarhī hāt.

take water from them. But these Rawats do not refuse to clean the cooking pots of Muhammadans and Christians, an office which only very low castes will usually consent to perform. Except among the highest castes, conjugal fidelity is far from being strictly enforced, and there is a singular absence of restraint on women and a marvellous facility afforded them for contracting new alliances, when those first formed have been found distasteful or have been severed by death. On the other hand, crime excepting the poisoning or theft of cattle by Chamārs is comparatively rare. And sobriety may be considered another of the virtues of the people. Abstinence from liquor is one of the leading tenets of both the Kabirpanthi and Satnami sects, and this principle has been adopted by most of the respectable ryots in the open country. The forest tribes all drink but not to such an extent as in other parts of India. During the last twenty or thirty years a small educated class has grown up in the towns, whose manners and mode of life are not less polite and civilised than those of well-to-do Hindus elsewhere. Speaking generally Brahmanic influence is weaker in Chhattisgarh than in most other parts of India, and the tenets of Hinduism are not so strictly observed. The dead are commonly buried even among the middle classes. The custom of the Levirate, by which a widow is expected to marry the younger brother of her deceased husband, is in force, and this has been held by some scholars to be a reminiscence of polyandry. bridegroom has commonly to pay a price for the bride, a practice which is opposed to Hinduism; and the custom of lamihana is also in force, by which in lieu of the bride-price the bridegroom serves his prospective father-in-law for a term of years. Occasionally the marriage ceremony is performed at the bridegroom's house, the ritual being curtailed and expense reduced. This is called a chhoti shādi or wedding in a small way.

92. Every Chhattisgarh family, however poor, has at least two separate huts, one of which serves as a cooking and sleeping-place and the other as a store-house for grain or fuel, a place for pounding rice and

a guest-chamber. These huts are surrounded by some kind of wall or hedge. If the family is well-to-do it has a large number of huts; and as the married members increase it becomes necessary to increase the number of sleeping-places. when the eldest son marries, it is the custom for the parents to give up their house to the newly-wedded couple and retire to the smaller hut; and the number of huts in an enclosure thus tends to multiply. It is not uncommon to permit one or more farm-labourers to construct their huts within the family enclo-And an enclosure may thus contain only one family or several distinct families, either cognate or unrelated. The houses of landed proprietors who live in their villages are now usually large and commodious. But considerable numbers of them live in Raipur, Arang or Rajim and in that case they have only a small rest-house in the village. Practically all houses have a courtyard, which is kept clean and smooth because grain is cleaned there. The walls of the yard, which may be about 30 feet by 20, are of mud, and are usually about four feet high. They are covered with thatch in the rains. Most houses have only a gate of bamboos and the doors are not secured by locks. It is sometimes considered unlucky to have a large house. A houseyard should not be broader in front at the entrance than behind; such a shape is called Baghmua or like a tiger's mouth. A house generally faces to the east. It should not front to the south because Yama, the god of death, lives in that direction; nor to the north, because it is the direction of the Ganges. There should be no echo in the house as an echo is considered to be the voice of evil spirits. Thorny trees should not be planted in the compound, as it is said that they will some day catch and tear the owner's clothes when he is running away; though why he should want to run away from his own house is not altogether clear. It is also considered inauspicious to have a banana tree in one's compound. The doors of a house should not be made opposite to each other so that a person standing outside can see right through it. The rooms of a house are known, respectively, as the chhenā-konia, or room for keeping cowdung cakes, the universal fuel; the dheki-konia, or room for grinding and keeping corn; the maighar or main room of the house, where the family eat and sleep and children and money are kept; and the cattle-shed which is built against the side of the house and is considered to be a part of it. The average selling price of a mālguzār's house is about Rs. 200. Grain is kept inside the house in kothīs or small circular erections of earth or outside in dhābas or larger store-houses of the same nature. Occasionally a dhāba is so large that it will hold 600 tons of grain, but in that case it is built in a more substantial manner of brick or stone. Rice will keep fit for eating for 20 or 30 years, though it sometimes loses its taste. It should be at least three years old to be at its best for food. Kodon improves by being kept even up to a period of 60 years.

- Furniture.

 Furniture.

 ral chilhas or small horse-shoe erections of earth for cooking. Each person in the house has a sleeping cot and a spare one is also kept. Clothes and other things are kept in *jhampis* or round bamboo baskets. For sitting on there are machins or four-legged stools about a foot high with seats of grass rope, or piris, little wooden seats only an inch or two from the ground. For lighting wicks are set afloat in little earthen saucers filled with oil.
- 94. 'What will the washerman do in a village where the people live naked,' is a Chhattisgarhi proverb which aptly indicates that scantiness is the most prominent feature of the local apparel. A cloth round the loins, and this usually of meagre dimensions, constituted, until within the last few years, the full dress of a cultivator. Those who have progressed a stage throw a cloth loosely over one shoulder covering the chest, and assume an apology for a turban by wrapping another small rag carelessly round the head, leaving the crown generally bare as if this part of the person required special sunning and ventilation. Among women all the requirements of fashion are satisfied by one cloth from 8 to 12 yards long and about a yard wide, which envelopes the

person in one fold from the waist to below the knee, hanging somewhat loosely. It is tied at the waist and the remaining half is spread over the breast and drawn across the right shoulder, the end covering the head like a sheet and falling over the left shoulder. The simplicity of this solitary garment displays a graceful figure to advantage, especially on festival occasions when those who can afford it are arrayed in tasar silk.

- 95. Women do not usually wear ornaments on the head. Their ears are bored both at the top for Ornaments. the insertion of a small ring and through the lobe for the khinwan or large ear-rings. Nose-rings have hitherto not been common; they vary in diameter from one to two inches according to the age of the wearer, and have small balls of gold, but not pearls like those of Maratha women. Their other ornaments are of the same kind as elsewhere, but the lower classes have large anklets of brass on the legs weighing two or three pounds a piece. Men have a gold or silver bracelet, and often small ear-rings, while a silver waistband is perhaps a comfortable agriculturist's highest ambition. Cultivators and labourers commonly wear sandals known as bhadai, whose merit is that they do not hold water during the rains. The better classes have the alga, a shoe which resembles a slipper. Among several castes a pair of these shoes must always be given to the bride at a wedding.
- 96. The common practice is to eat three meals a day, rice and pulse at midday, rice and vegetables cooked with ghī, or clarified butter, in the evening, and rice-gruel in the morning before commencing work. This last is called bāsi and consists simply of the remains of the previous night's repast mixed with water and taken cold. Some men are said to get through three pounds of rice a day. Those castes which consume flesh and fish have a change of diet when they are able to afford it. Gonds and others of the lower classes eat field mice. Wheat is only eaten on festivals. Sometimes rice is pounded

and made into cakes, not unlike the oat-cakes of Scotland, and a similar method is adopted with the coarse-grained kodon. All castes use earthen vessels for cooking food, and while the meal is being prepared, no one must go into the cooking-room, except with newly-washed clothes on. If this rule is violated or if any child goes into the room by mistake the meal must be thrown away. The earthen pots are commonly broken at the Holi and on the occasion of an eclipse and new ones are obtained. The term rengai rotī signifies food which is carried outside the chaukā or place where it is cooked, and castes which will eat rengai rotī are considered to be inferior to castes which always take their food within the chaukā. If a Hindu says that the eating of rengai rotī is not punishable within his caste, the fact indicates that its social position is not very high.

97. Despicable names are frequently given to children to avoid illness or other misfortune especially when the parents have previously lost one or more other children. A woman

expecting a child will sometimes go through the form of selling it to a neighbour for five or ten cowries. The child is then called Pachkaur or Daskaur. The idea is that the spirits who cause injury to children will not trouble to hurt one of so little value. It is sometimes also considered unlucky to expose a child to the view of a large number of persons, and consequently children may be secluded for the first years of their life, with considerable danger to their health. Children are often given nicknames on account of some peculiarity displayed in infancy which adhere to them in after-life. Such are Kanwa (blind), Bahira (deaf), Khonvā (lame), Kariyā, Kāri (black), Bhurwā, Bhūri (fair), Photkahā (one who has a boil on his forehead), Chheungarihā (one who has six fingers). A child need not be actually dumb in order to be called so, but may merely be late in learning to speak, and the same with other peculiarities. It is not comparatively very uncommon for a baby to be born with six fingers, and the occurrence is considered to indicate some sin

on the part of the parents. The sixth finger is cut off and offered to the goddess Devi. A woman will not name her husband nor his elder brother, nor her father-in-law. She will not call the sons of her husband's elder brothers by their real names, but will have special names for them. A first-born son is commonly known as a Jeth Putra and his marriage may not be performed during the month of Jeth on this account. Among several castes, if a man meets somebody else with the same name as his own or one of his relatives he will call him by the name of the relation with the prefix of 'Sahnao' or 'same name.' Thus he will address any one with the same name as his father as 'Sahnao Dādā'; any one of the name of his brother-in-law as 'Sahnao Bhato'; of his brother as 'Sahnao Bhaiya'; and so on. This custom also obtains among women. Further it is considered inauspicious for a man to marry a woman who has the name of his mother, sister, aunt or any other of his near female relatives. All these superstitions are a kind of animism and arise from the belief that a name is a distinct entity having qualities of its own and being capable of exercising influence for good or evil on its owner and others. The villager is, in fact, very far from being inclined to agree with Juliet as to the insignificance of a name.

addressing a person of the caste as a means of making an auspicious opening to conversation and putting him into a good humour. Marāthā Brāhmans and Marāthās are addressed as Rao Sāhib. Large moneylenders are spoken to as Dau, and goldsmiths as Potdār. Thākur, the ordinary title of Rājputs, is also applied to the barber caste, and to the Halbās, who are usually labourers. The Teli or oil-presser is addressed as Sao, and the Dhobi or washerman as Ujīr or Bareth. A Muhammadan tailor or barber has the honorific title of Khalifa; other Darzīs are often called Nāmdeo, after the name of a religious sect founded by a tailor and professed by many members of the caste. Chhipi is considered a somewhat more complimentary name than Darzī.

A Ghasia or Sais is called Thanwar, that is, a man who is in charge of a than or stable. The term Mandal is applied to a well-to-do tenant of any caste who has not less than four bullocks, and is a complimentary way of addressing him. A man of a low caste, when he is asking for some favour or excusing himself for a fault, puts a piece of grass in his mouth. which is as much as to say to the person he is addressing, I am your cow: he folds his cloth round his neck to show that his head is in his benefactor's power; and stands on one leg so as to adopt a position of extreme discomfort. A man of low caste who meets a Brāhman says, 'Pao-lagan' or 'I fall at your feet'; and sometimes touches the Brahman's foot with his hand and places it on his forehead. The Brahman meeting another clasps his hand and says Salam; this greeting is called Namaskār. A Hindu meeting a Bairāgi says, 'Jai Sītarām', and the Bairāgi replies, 'Sītarām'; if he meets a Gosain he says, 'Namo Nārāyan' or 'I bow to Nārāyan'; and the Gosain replies, 'Narayan'. When a Kabirpanthi meets his gurū or spiritual preceptor he falls down on his right side and says 'Bandhī chhor, pao lūgan', which signifies 'Release your slave from the cares of the world'. A Satnami says, 'Satnām' or 'Sat Sāhib' to his guru; and Satnāmis and Kabirpanthis meeting each other say, 'Satnam' and Bandagi', respectively. The ordinary mode of greeting between Hindus of equal position is 'Ram, Ram' or 'Jai Gopāl' or 'Sitarām,'

99. Sometimes two men or two women swear eternal friendship to each other, and in token of the fact
they exchange pledges before a number of
people. The pledge may consist of tulsi or basil leaves, known
as Tulsi Dal; of rice cooked in Jagannāth's temple in Puri,
known as Mahāprasād; of the flowers of the keorā tree, called
Keorā Phūl; or of the water of melted hailstones, Kani Pān.
Having done this they no longer address each other by their
ordinary names, but by that of the article which is the pledge
of their friendship. Mahāprasād and Keorā Phūl are the

pledges commonly used by men and Tulsi Dal, or Gangā Jal (Ganges water) by women. But all of them may be employed by either sex. Afterwards if they quarrel they cease addressing each other by the name of the pledge. Sometimes two women who have the same number of boy and girl children swear friendship with each other and in token of it each marks the forehead of the other with rice, turmeric and curds; they also call on a star to witness to their friendship and to punish them if they break it.

LEADING FAMILIES.

100. Among the leading families of the District the ten zamindārs of the eleven zamindāris1 General notice. take the first place. Six of them are Raj-Gonds, the remaining four belonging to the Kawar. Binjhwar, Binjhia and Kshattriya castes. The last is a scion of the Patna Maharaja's family and holds the largest estate, Khariar, once included in the well-known 18 garhjāts of which 12 were transferred to the Central Provinces about 1862. To this group belonged two other large estates Bindra-Nawagarh and Phulihar, both of which are owned by Gonds. Kauria, Suarmar, Bilaigarh-Katgi and Fingeshwar are other zamindaris of considerable size containing between 80 and 155 villages. They are all owned by Gonds. The Binjhia estate of Bhatgaon contains 60 villages, the Binjh war of Deori 37, and the Kawar of Narra 16, this being the smallest. All these 8 zamindaris were known as Kondwan in Sir Richard Jenkins' time, a name which we find as one of the subcastes of Baigas. It may be that these estates were much Baiga-ridden and were hence so called, but the probability is that it was a tract name now forgotten, within which the smaller estates were included.2 Sir R. Jenkins

¹ Bilaigarh zamindar holds both Bilaigarh and Katgi.

² Mr. Wills is of opinion that the name was given on a wrong analogy with Gondwan. The Sonākhān zamīndār had revolted and he had a large following of Khonds. They were the terror of the whole country side, and 'having no detailed knowledge, Jenkins naturally classed all these little zamīndāris as Kondwan.'

says that these zamīndāris 'seem to have been held of the 'Chhattisgarh Rājās of the ancient Haihayavansī dynasty on 'the tenure of military service, which the Marāthās changed to 'a tribute.' Of the great and ancient line of the Haihayas, the present representatives are Udaisingh of Bargaon in Mahāsamund tahsīl and the mālguzār of Senduras in the Balodā Bazār tahsīl. Neither of them now owns more than seven villages. Next in importance come the Baniās, some of whom, for instance the Tāhutdār of Tarengā, hold very large landed property. The Tarengā Baniā owns no less than 145 villages and pretends to observe the rule of primogeniture like the zamīndārs. Brāhmans, Marāthās, Rājputs, Kurmīs, Telis, Gonds, Gosains and Chamārs are other castes who hold a large number of villages in this District.

101. The family of most ancient descent in the District is that of Udaisingh who is the representative of the Haihayavansī Rājput dynasty of Ratappur. The Haihayavansīs ruled

Chhattisgarh, prior to the Maratha conquest, for about a thousand years. Udaisingh is a descendant of a branch of the family which established itself at Raipur and owed allegiance to the Ratanpur chieftain. On the ejection of the Raipur chieftain, Neoraj Singh, the Maratha rulers granted him two villages free of revenue in addition to a money grant of one rupee for every village in the District. lieu of the money grant a further grant was made in 1820 A.D. Raghunāthsingh, the son of Neorāj Singh, died childless and his widow Jumna Devi adopted her nephew Udaisingh. the present representative of the family. Jumna Devi is now dead. The grant by the Marathas was recognised by the British Government, and five villages have been released in perpetuity. Udaisingh has also two malguzari villages. The adjoining zamindars give him presents when he goes to see them. Udaisingh is 60 years of age and has several children, the eldest son being Ratan Gopal Singh. He is a Darbāri and is exempt under the Arms Act. He lives at

Bargaon in the Mahāsamund tahsīl. In Senduras, a village in the Balodā Bazār tahsīl, there is another family which claims descent from the Haihayavansī Rājās of the Ratanpur branch. That family has no muāfis and is in very straitened circumstances. They have a village or two under the ordinary mālguzāri rights.

102. Rao Bahādur Rāghoba Mahādik of Rājim is the representative of a Maratha family of The Maratha families. considerable antiquity. His ancestors came to Nagpur with the Maratha invaders, and belonged to one of the seven classes of Marathas who were considered of superior blood, intermarriage with members of the inferior classes being forbidden. Hanumant Rao the great-grandfather of the present representative accompanied Raja Bimbaji, when the latter conquered Chhattisgarh and established his kingdom at Ratanpur. Rājā Bimbāji married the sister of Hanumant Rao, and the latter was given a grant of 84 villages and settled at Rajim about 150 years ago. He exercised criminal powers and appears to have been recognised as a Senăpati, or general-in-chief, of Bimbāji Bhonsla's armies. Hanumant Rao's son incurred the displeasure of his liege in consequence of his taking in marriage a daughter of one of the inferior classes of Marathas. In consequence of this, the grant was resumed and revenue assessed on the villages. The title of Rao Bahādur was conferred on Rāghoba Mahādik in 1892. He was very generous to his people in the famines of 1897 and 1900, and in the latter year was a charge officer. He is a Darbari and Khas Mulakati and is exempt under the Arms Act. He is also an Honorary Magistrate. He is 72 years of age and has a son Ganpat Rao, aged 20, who was educated at the Rajkumar College. His estate consisting of 20 villages was taken under the management of the Court of Wards in 1901. The estate is indebted to the extent of Rs. 12,750.

Rao Sāhib Bābu Rao Dāni represents an old and respectable Marāthā family. His great-grandfather Gangāji served

under Rājā Bimbāji of Ratanpur. His son Rāmchand Rao settled at Raipur where he was appointed Kamaishdar and given the surname of Dani. He acquired 44 villages and held the salt monopoly. Ganpat Rao Dani, the son of Ramchand Rao and father of Rao Sahib Babu Rao, took service under the British Government and became an Extra Assistant Commissioner. The title of Rao Sahib was conferred on Bābu Rao Dāni in 1901 in recognition of his services in the famines of 1897 and 1900. He is 39 years of age. He is a Darbāri and Khās Mulākāti and an Honorary Magistrate and is exempt under the Arms Act. The 44 villages acquired by Rāmchand Rao have been divided between Rao Sāhib Bābu Rao Dāni and his two uncles Kesho Rao and Narāvan Rao Dāni. The latter hold 11 villages each, 22 villages remaining in possession of Rao Sāhib Bābu Rao Dāni. The Kirdatt family is another Maratha family of some standing, and owns a number of villages obtained by purchase during the Maratha rule. The ancestor of the family, Sutwaji, had three sons, viz., Amrit Rao, Gunāji and Mahadji, to whom six villages were granted revenue-free by Colonel Agnew in 1823 when the country was under British rule during the minority of Raghuji, the Maratha Raia. All but two of the six villages have since heen resumed. Gunaji died childless and the family is now divided into three branches. Baji Rao represents the eldest branch and owns 27 villages, 20 of which are in the Dhamtari tahsil and seven in the Drug District. He has a house in Dhamtari but resides at Donar. He is 35 years of age and has no children but has a brother, Abhiman Rao. He is a Darbāri and is exempt under the Arms Act. Mahadji had two sons. viz., Sirpat Rao, who is still living, and Bapu Rao who died leaving two sons, Vithal Rao and Gulab Rao. The two remaining revenue-free villages, Sonewara and Sorum, are still held jointly by Sirpat Rao, Vithal Rao and Gulab Rao. The remainder of Mahadji's estate has been divided between Sirpat Rao and his nephews. Sirpat Rao, representing the second branch, owns nine villages in the

Dhamtarī tahsil and six villages in the Drug District. He is 75 years of age and has a son aged 25. He resides at Dhamtarī. He is a Darbāri and Khās Mulākāti. Vithal Rao and Gulāb Rao, who form the third branch, own 15 villages. They reside at Mathrādih in the Dhamtari tahsil where their villages are situated. All three branches of the family are in a flourishing financial condition. The Jagtap family is another Marāthā family which owns 22 villages most of which have now been transferred from the Dhamtarī tahsil to the Drug District. The present representatives are Nathuji and Gujibā who have divided the estate, each owning eight and a half villages. Their grand-father's brother was sent to the Rājā of Kānker on a high appointment by the Rājā of Nāgpur. Nathuji is a public spirited man. He is a member of the District Council and of the Dhamtarī municipality, and is also a Darbāri.

The Brāhman family of Sheo Datt Misra who owns the

Kasdol estate of 32 villages in the Balodā

Bazār tahsīl is of some standing. Nihāl

Misra, the ancestor of Sheo Datt, married

the daughter of the Diwan of the Raja of Ratanpur about 200 years ago and five villages were given to him as the bride's dowry. Other villages were purchased subsequently by Deo Nath who was the great-grandson of Nihal Misra. The family is now divided into two branches; Sheo Datt, the representative of the elder branch, owns 17 villages, and Hemram his cousin, owns 15 villages. Sheo Datt is about 35 years of age and was educated at the High School, Raipur. He is exempt under the Arms Act.

of 151 villages, nearly all of which are in the Baniā families.

The Baniā families.

of 151 villages, nearly all of which are in the Balodā Bazār tahsīl. The ancestor of the family, Jagat Singh, was the Dīwān of Khairāgarh and amassed a considerable fortune. His son acquired the villages on payment of nazrānā, from the Marāthā rulers about 100 years ago. Inferior proprietary right was granted in 84 of the villages, the family being the superior proprietors. There are

six branches of the family. Kanhayālāl, who is 40 years of age, represents the eldest branch. He resides at Nanakathi in the Drug District. The other five branches are represented by Gulāb Singh, Gopāl Singh, Rāmchand, Pyārelāl and Gumān Singh. They are all involved in debt. The Agarwal Bania family of Tarenga which owns the title of tahutdar is of some standing. The ancestor of the family, Jagdeo Sao, came from Agra and originally settled in the Mandla District. From there he migrated to Raipur where he practised moneylending. The Tarenga estate together with the title of tāhutdār was conferred on him about 150 years ago by the Marāthā ruler of the time. Of the 145 villages comprising the estate, only 13 villages were then inhabited. Seventeen of the villages have been granted to younger branches of the family. The present head of the family Kalyan Singh is 30 years of age and lives jointly with his two uncles Sundarlal and Rameshwar Nāth. These three members are Darbaris and Kalyan Singh is also a Khās Mulākāti and exempt under the Arms Act. lives at Tarengā. The estate is heavily mortgaged with Rājā Gokuldās who has obtained a decree for Rs. 2,12,000. Rāmdās Dani is the representative of an old respectable Bania family. His ancestor Gadhi Sao came from the United Provinces and settled in Raipur 350 years ago. Pilao Sao his grandson was given the monopoly of miscellaneous income by the Maratha rulers, for which he paid a yearly sum of Rs. 1,75,000. Bisrām Dāni the son of Pīla Sao was appointed Kamaishdār of Raipur, which office was also held by his son Srikishan Dāni. When the country came under British rule the latter was awarded a pension of Rs. 60 per month, but this was afterwards withdrawn. Rāmdās Dāni is the eldest son of Srikishan Dāni and is 47 years of age. He is a Darbāri. The family is well-to-do but owns only four villages. Gangarām Sao, an Agarwāl Baniā of Arang, is a mālguzār of 14 villages and much respected by the people. He is a Darbari and an Honorary Magistrate. He is 42 years of age. Ramsaran Lal, whose ancestor constructed the Dudhadhari temple

at Raipur, is a mālguzār of 13 villages. His father Sarjūprasād was awarded the Kaisar-i-Hind Medal. Rāmsaran Lāl
is 46 year of age. Arjun Sao of Arang owns about 20 villages
and 50 more are mortgaged to him with condition of foreclosure.
He has acquired these in loan transactions. Rāmratan Agarwāl
Baniā of Raipur has 50 villages of which 28 are in the Mahāsamund tahsīl. He is called tāhutdār of Sirpur. He obtained
his villages at Mr. Hewitt's settlement. Dīnanāth Sao, Agarwāl Baniā of Raipur, owns 8 or 10 villages. He is very charitable and rich. He built the Mahādeo ghāt on the Khārun
river where a small fair is held.

The leading Gosain family in the District is that of Dharampuri. This family was formerly Gosains and Bairagis. Nihang and the succession passed to the leading member of an Akhāra established by Bichipuri in the time of the Marathas. Bichipuri boasted of the title of Mahant and exercised authority over other Gosains. He amassed a considerable fortune, took to moneylending and obtained a number of villages in lieu of debts. It is said that he kept a force of 500 Nāgas or disciples on behalf of the Rājā of Nāgpur and when the neighbouring chiefs and zamindars did not pay their takoli he went and collected it by force. He was succeeded by Rikhrajpuri, and Rikhrajpuri by Bhawanpuri. After the latter's death the estate passed to the present holder Dharampuri who was Bhawanpuri's disciple. The Akhāra has disappeared and Dharampuri has married and has a large family to whom he is expected to leave the estate. He is now 66 years of age. Dharampuri is well-to-do and holds 40 villages. He is a Darbāri. Bajrangdās Mahant of Raipur is a Bairagi. He owns about 30 villages mostly muafi for the maintenance of the Dudhādhāri temple at Raipur. He had once a lakh of khandis of grain in store.

CHAPTER IV. AGRICULTURE.

Soils.

106. The proper classification of soils and positions in Chhattisgarh is still a question about which great doubts exist. The people themselves use terms very loosely, and

conclusions drawn from the consistent statements of tenants in one part of the District are quite likely to be upset by a different use of the same terminology in another part of the District. The greatest difficulty lies in the proper terminology for rice fields, and the list given below only purports to show that in use in former settlements, and that in use at present. The question has by no means reached finality, nor can this be hoped for till far more accurate knowledge is obtained as to the geological strata of the District and the chemical qualities of its soils.

107. The soils of the Raipur District are as follows:—

Kanhār—a black or brown soil.

Dorsā—a red soil, half kanhār and half matāsi.**

Matāsi-a light yellow soil.

Bhāta-a very light soil containing many small stones.

Pāl kachhār-a rich brown silt on banks.

Patpar kachhār—a very sandy silt.

Kāp—a very rich white silt found in the backwaters of the Mahānadi.

In the Sihāwa pargana in the south of the Dhamtarī tahsīl the geological formation is gneiss as compared to the sandstone and laterite of the rest of the country, and the soils are entirely different. They have been classed as kanhār, etc., for settlement purposes, but at present practically nothing is known about them, owing to the remoteness of the tract. It can be said safely, however, that they are far richer than

any soils in the open country. As regards the soils of the open tract: -kanhār is a black soil, similar in appearance and character to the kabar of the Jubbulpore Division, but rarely equal to that found in Mandla. It usually contains a large number of lime-stones, when it is called ghurri kanhar. It is by no means always black, and the lighter varieties are sometimes called magarguha. A reddish variety is also found occasionally near Simga. This soil cracks in the hot weather and makes very bad country for riding. From an agricultural point of view kanhar is the best soil in the District for wheat. but it is also fairly good rice soil unless there is too much rain, and it bears far better utera crops than any other soil. Apparently the people consider that it pays better to grow rice and double-crop it with the minor crops such as linseed or mung, than to grow wheat, for the open country of Dhamtari which is practically all kanhar is one stretch of doublecropped rice-fields. In the other tahsils there is not much kanhar except in the hollows, the lie of the land being much more undulating. Dorsā is a mixture of kanhār and matāsi and is probably the best soil for rice, being less liable to waterlogging than kanhar and less liable to drought than matasi. In colour it is usually reddish. In former settlements it was found necessary to class ghurri kanhar as $dors\bar{a}$ in order to differentiate between the different qualities of kanhar frequently found in one village. This is especially the case in Dhamtari. The result is that old crop experiments are not of much value for comparison of the merits of kanhār and dorsā. For wheat dorsā is not much good, as the people do not manure their wheat fields, nor does it give anything like such fine second crops as kanhār. Matāsi is a vellow soil of which there are many varieties. Usually it consists of only the finer particles of bhata which have been washed down from the ridges, and held up by the rice embankments. This soil after years of manuring and cultivation gives

^{1.} Rabi crops broadcasted in the slush of the rice-fields whilst the rice is standing.

very good rice crops, and takes a yellowish colour quite distinct from the red bhāta from which it is derived. There is another matāsi which consists of light yellow clay, and which is a first-class rice soil, almost as good as dorsā. This is occasionally known as dudhia matāsi. Lastly, there is the sandy matāsi found near the sandstone hills, which gives very fine rice crops when there is good rainfall. This soil usually occurs close to the jungle, and much of its fertility is due to the drainage from the leaf strewn hill-sides.

Dr. Leather's analysis of soils is given below:

			Matāsi.	Dorsá.	Kanhär.
Insoluble silicates ar	d san	d	87'41	74.68	69.73
Ferric oxide	1.6		4.12	6'71	7.64
Alumina			4:78	11.43	13'83
Lime			0.28	0.82	1.02
Magnesia			0.30	0.81	0.75
Potash			0.43	0'86	0.79
Sođa		1141	0.13	0.20	0.25
Phosphoric acid	47		0.02	0'02	0.03
Sulphuric acid	A COL		Very lit	tle.	
Carbonic acid		1 600	0.13	0.09	0.08
Organic matter and co	mbine	er 2°40	4.35	5.86	
			100.00	100.00	100.00
Total Nitrogen	•••	• • •	.053	'041	'036
Available phosphoric	acid	.001	·001	' 001	
1) 1)	potas	h	' 010	.011	.012
Equivalent to calcium	n carb	.30	.20	•14	
Equivalent to calcium	n carb	onate	30	•20	•14

Bhāta is the poorest soil in the District, unless one is to call the sand deposited by the Mahānadi a soil. It is red and full of red stones, and has no consistency. It can grow kodon or til every second or third year, and if very heavily manured, san. At one time a good deal of bhāta was put under rice, but, fortunately, these fields have for the most part been abandoned.

SOILS. 133

Pāl kachhār and patpar kachhār are silts found on the banks of the rivers. Pāl kachhār is a rich brown silt consisting of the finer particles of soil washed down the nullahs, and is very fertile. It is mostly used for garden crops. Patpar kachhār is mainly sand, and is also chiefly used for garden crops, but requires a great deal of irrigation. Mixtures of the two occur, which are most puzzling to classify. Nor can one altogether omit to mention the white silt found occasionally in the backwaters of the Mahānadi. This has been washed down from the Sihāwa hills and yields splendid crops of rice (sometimes as much as 4000 lbs. per acre of broadcasted rice), and will also yield a bumper crop of wheat when reploughed. The people in Dhamtarī call it kāp. Besides the above mentioned soils there are the mixed soils—dorsā-kanhār, dorsā-matāsi and bhāta.

108. Some of the local terms which are applied to rice soils

Local terms for are given as follows:—

defects in soils.

Chaprahā—is a term applied to soil

which is supposed to contain salt, and which is defective for that reason.

Lapkahā—is a term applied to soil which cakes very hard after the rain. Much of the land over which the Mahānadi floods is called lapkahā, and certainly the rice outturn is inferior to that of similar soils not so flooded.

Garanhā.—The exact meaning of this term is not known, but it is applied to kanhār and dorsā of much looser texture than usual and the crops are inferior. The tenants deny that it means waterlogged, as was once held. It perhaps means 'exhausted'.

Khasarri—properly speckled; is applied to soil which is speckled with either sand or muram.

Darri-means stony.

Kudhri-means sandy.

109. In rice-fields the position of the land is almost as important as the soil class. The position classes used in settlement work in Raipur used to be:—

Rice Positions.

Baherā.—Hollow land, receiving drainage from three sides: the *jhilān* of the northern Districts.

Gabhar .- Flat land.

Darhā.—Sloping land.

Tangar.—Land on a steep slope.

Gaurāsa.—Land near the village to which people resorted for purposes of nature.

Rasanhā.—Land to which the village drainage reached.

Abpāshi.-Irrigated land.

Of these terms $darh\bar{a}$ does not belong to the dialect spoken in the Raipur District, nor does it belong to Hindi proper; it is said to have been invented by Rai Bahādur Purshottam Dās, who settled the Bilāspur District (1888-1889); but he is dead, and there is no longer any hope of explaining its origin unless the Settlement Officer of Bilāspur should come across it. It has now been abandoned for the Raipur District.

Tangār it appears was wrongly interpreted. It really means any sloping land. An equivalent term in common use is orkahā and this has been substituted for darhā and tangār, all sloping land being now brought into one class.

The gaurāsa class has also been abolished as it was agreed that the advantages it received were not worth a special factor.

The other terms explain themselves, but it may be worth while to add that the villagers frequently use *bhāta* as a position class to imply high-lying land.

Non-rice Land.

Formerly a distinction was made between land which had grown wheat, and land which had not, but as Raipur is not a wheat-growing District, it was found that this differentiated most unfairly against the enterprising cultivators who were taking to wheat. Now the only distinctions made are between land capable of growing wheat such as kanhār and dorsā and land incapable of growing wheat such as bhāta and matāsi.

The former are called *māmuli* (the local name is *bharri*), and the latter are called *tikrās*. A further distinction is made in the better soils, land cut up by ravines being classed as *bharkelā*.

110. As regards the distribution of these soils over the District, exclusive of the Sihāwa ilāka, the Sihāwa ilāka, the Southern portion of the country consists almost entirely of kanhār, and is also flat,

but from a few miles north of Kurud station on the Dhamtari line, the country becomes more and more undulating, kanhār being only found in the hollows, and for a few miles from the banks of the main rivers. The ridges usually consist of the poorest bhāta, gradually improving through matāsi to dorsā or kanhār in the valleys. The poorest country lies between the Jamunia and Khorsi Nālas in the Balodā Bazār tahsil and in the centre of the Raipur tahsil. Between the Jamunia and the Seonāth and the Khorsi and the Mahānadi the soil is fairly good, though not so rich as in Dhamtari.

STATISTICS OF CULTIVATION.

111. The village area of the District is as stated below Statistics of cultivation. in acres.

Occ	upied.	Unoccupied,	Total,		
Khālsa	1,568,869	715,891	2, 28 4, 760		
Zamindāri 	802,362	845,399	1,647,761		
Total	2,371,231	1,561,290	3,932,521		

Of this occupied area in the khālsa only a small fraction is likely to be ever brought under the plough. In the open country the grazing grounds are already insufficient and the land left is mainly of the poorest quality, though there are villages in which the best soil has been set apart either for grazing or the growth of thatchinggrass. In the jungly villages the soil fit for cultivation has already been cleared in most cases, and the balance consists of rocky or at any rate very poor soil. There are, however, several large and fertile villages which are lying waste owing either to the tyranny of the malguzar or the pressure of begar. Still, on the whole, it is doubtful if there will be a large or even considerable expansion of the occupied area in future. The great expansion took place during the early years of the British rule, as the following figures will show:—

	Occupied area, Khālsa	Net- cropped area, Khālsa.	Percentage of occupied area, Khālsa.	Double cropped, Khālsa.	Total cropped, Khālsa,
Mr. Hewitt's settlement (1862-68)	979,160	940,438	96	57,221	997,659
Mr. Carey's settlement (1884-91)	1,424,362	1,309,190	92	193,090	1 ,5 0 2, 280
1906-07	1,527,078	1,335,147	87	375,900	1,711,045

In the first two settlements the tenants concealed the possession of their tikrās in the high-lying portion of the District but in the Raipur tahsil, where rice is much less the crop, there is now a large area of unembanked land lying fallow as a result of the poor seasons of 1897, 1900 and 1902. Even with this extra area the fallow area is still insignificant, for nearly all the soil of the District will stand cropping every year, and the rice fields are never allowed to lie fallow, except for want of seed.

Nearly all the black soil rice fields are double-cropped by the system called *uterā*, which is described in para. 120. The increase of double-cropping is the only sign of intensive cultivation, but it is to be hoped that soon the people will take to transplanting rice as well.

112. As regards the proportion of population to the cropped

Incidence of population on the cropped and occupied areas in the khālsa.

and occupied area, we are met by the difficulty that the last census was in 1901, just after the famines. The population of the Raipur khālsa was then 755,829,

and the question arises as to what increase has taken place since. Between the first census in 1866 to that of 1881 the rate of increase was 2 per cent. per annum; but from 1881 to 1891 it fell to a little over 1 per cent., there being less scope for the expansion of cultivation, and the impetus given by the restoration of order and good Government having died away. The normal rate of increase would be about 1 per cent. per annum, but we have to allow for the return of a considerable number of persons who emigrated during the famine period. To allow for an increase of 10 per cent. in the last seven years would probably, be safe, and the population would therefore be at present about 831,500. There are then 1.82 acres of occupied land and 2.06 acres of cropped land to each person in the khālsa.

113. In the zamindaris we have no figures for past years,

Incidence of population on the cropped and occupied areas in the zamindāris. nor is it known how far the enormous areas of waste land are fit for cultivation. At present more than

half the village areas are unoccupied. The pressure of population, allowing for the same increase as in the *khālsa* on the census figures of 1901, is as follows:—

Population,	Occupied area.	Total cropped area.			
510,000	802,362	665,556			
Acres per individual.	1.22	1.30			



THINNING OUT THE SEEDLINGS IN A BROADCASTED (BIASI) FIELD.

There would appear to be a greater pressure of population on the soil in the zamindaris than in the khālsa, but it must be remembered that the population of the zamindaris consists largely of forest tribes, who not only have a very low standard of comfort, but who live largely by hunting and on forest produce.

CROPS.

By far the most important crop of the District is rice, which in 1906-07 covered 1,289,223 acres Method of Rice. or 66 per cent. of the net cropped area. cultivation. Except for a small area in the zamindaris the whole of this rice is sown broadcast, and is subsequently subjected to the process called biasi. The land is ploughed once before sowing. The seed is broadcasted at the rate of about 100 lbs. per acre. When the plants are about one foot high, the land is ploughed which uproots many of the plants and covers some with mud. This process is frequently spoken of as a thinning process, the theory being that the broadcasted rice grows up so close that the plants would kill each other out if some of them were not deliberately destroyed; and it is certainly true that a large proportion (perhaps even 25 per cent.) of the plants are so destroyed. But it is more likely a combination of an inferior method of transplanting with a weeding operation. For along with the rice plants, all the grass and weeds are also uprooted, and are easily removed as they lie Five or six days later the plot is levelled by floating. means of the kopar which flattens all the surviving plants in the mud. In five or six days more weeding operations are commenced; two or three weedings at intervals of about a fortnight are generally necessary. Another method of cultivation is by the lehi or kūrah method when the seed is steeped before sowing so as to hasten germination. This method is adopted when sowing has been delayed owing to heavy and continuous rains. The artificially germinated seed is sown broadcast as in the case of biāsi and the plants are thinned out by means of the plough when nine inches or a foot high. To get the

CROPS. 139

best out of the soil, it is advisable to plough it as frequently as possible during the cold and hot weather. This was rarely done in the old days, but since the famines the people have become much wiser, and no one who has any cattle wastes a chance of ploughing up some of his land, should enough rain fall between December and June. Formerly too, but little trouble was taken to keep the rice banks in repair, but now the tenants are busy at this work during the whole of the open season.

115. Buffaloes are mostly used for rice cultivation, because

Attempts at improvement; objections raised to these attempts. they are stronger than bullocks and take kindly to wet work of this kind. In Chhattisgarh no nose strings are used for working cattle, but by a dexterous

use of the goad, and cries of ar-r-r-r-hra-ha-ha-ha, etc., (which to the uninitiated are meaningless enough), the ploughman manipulates his animals with considerable skill within the small area circumscribed by the bunds of the rice plots. Frequent futile attempts have been made to introduce transplantation. The work was taken up seriously two years ago by the Agricultural Department. That Department has now demonstrated the method of transplantation all over this Division and so impressed have the cultivators been by the practical results obtained on the demonstration farms established in their midst that they are this year (1909) transplanting some thousands of acres where the method was unknown before. As practised in the Raipur Farm transplanting is carried out as follows:-High-lying plots, where water does not collect, are selected as seed-beds, the whole rice area being divided up into 1/10th acre plots which are embanked with bunds 1\frac{1}{2} feet high. The bunds were constructed five years ago, and have so far required very little repairs. The area of the plots selected for seed-beds is 1/10th that of the area to be transplanted. The seed-beds are ploughed by the country plough, soon after the removal of the previous year's crop, when the soil is moist after the winter showers. The plots are then twice harrowed in April or May, manured with cattle dung at

the rate of about 5 tons to the acre in June, and again harrowed after the first shower of the rains. Seed is broadcasted at the rate of 200 lbs. per acre. The seed may be sown before the outbreak of the rains if the land is sufficiently free from weeds. The seedlings are ready in from three to four weeks, the time depending largely on the quantity and quality of the manure used. The plots to which the seedlings are to be transplanted are ploughed once in the dry weather. In the beginning of the rains when the soil is sufficiently saturated with moisture, the plots are again ploughed and cross-ploughed by the country plough, and finally puddled by means of the datari, i.e., a 6-foot beam fitted with harrow teeth. If the field is uneven, mud is dragged down from the higher to the lower ground by means of the same implement turned upside down, and then called a kopar or mai.

When the soil of the plot has all been reduced to a creamy consistency of wet mud, the plot is considered ready for transplanting. The seedlings, which are, when ready for transplantation, about one foot high, are uprooted, the worker resting on one knee in the muddy water while doing so. Each handful is tied into a small bundle and placed on a khirri or sledge, which is dragged to the plots in which the seedlings are to be transplanted. The khirri is so shaped as to run easily over the rice bunds.

The bundles are scattered equally over the plot to be transplanted, so as to be within easy reach of the labourers as they move backwards. The root and lower part of the stem of each seedling is pushed into the soft mud to a depth of one or two inches and at distances of six or nine inches apart. The plants take root in a week at the end of which time blanks are filled up. By planting only one seedling to the hole the seed rate is about 20 lbs. per acre. At this rate the seed-bed will suffice to transplant ten times its own area. In some Districts where transplanting is widely practised, the seedlings are planted out in bunches containing from two to five plants, and the seed rate per acre is about 80 lbs. One seedling per hole is the standard



Bentrose, Collo, Derby.

TRANSPLANTING AS PRACTISED IN THE RAIPUR FARM.

CROPS. 141

adopted both on the Experimental and Demonstration Farms. One woman can transplant 1/10th acre in one day of ten hours when seedlings are brought to her. In most parts of Bhandara and Balaghat the method of transplanting is different, the bunches of seedlings being simply thrown into the mud while the worker moves backward. The time spent in pushing the seedlings into the mud is thus saved, and the work is done much faster. This method, however, is open to objection. The seedlings not being fixed in the mud, it sometimes happens that they are washed away by heavy rain before they have time to take root. A long break in the rains just after transplanting may prove equally injurious, many of the young plants being killed by the drought before they have time to take firm root. The method now being introduced into Chhattisgarh is open to neither of these objections, and is practised by the very best rice-growers in the best rice Districts. It requires more time, but reduces to a minimum the risk of injury to the young seedlings from too much or too little water.

On the Raipur Farm the different methods of rice cultivation are being tested in series A and B of the Experimental programme, A being irrigated and B unirrigated. Both series of plots are uniformly manured with cattle-dung at the rate of 20 lbs. of nitrogen per acre; the soil of the two series is matāsi. The plots are each one-tenth of an acre in area. The paddy grown is parewā, a medium variety. The results obtained are given in the statement on the following page:—

Transplanting without irrigation has increased the value of the yield by Rs. 17-12 per acre. Irrigation alone has raised the value of the yield by Rs. 10-6, even with biāsi. When transplanting and irrigation are carried out together, the monetary value of the increase when compared with the Chhattisgarh method of biāsi sowing without irrigation is Rs. 24-6 per acre.

The conclusions in brief to be drawn from these results as far as they apply to Chhattisgarh are: (1) that transplanting is a most profitable method even without irrigation where

										ત્તું		67	
due to each			7	9	6	1	uoge egcu	due to each method			43 12	29 12	
	Average		37	19	9		Average profit,		Rs.		2	5 16	
,030			4	74	7		tion, manure, and irrigation,		ત	0 12			
Cost of cultiva- tion, manure,		Rs.	œ	10	10		Cost of cultiva-		Rs.	8 10	12	8 12	
		್ಷ ಬೈ	0	∞	0		Average, value of outturn.			ď		1 12	
eulav e	gerovA duo do	RS.	\$	29	17					Rs.	- 23	41	78
	Value.	l .	\$	30				٠	Value,	Rs.	99	84	4
1907-08.	traw.		1,130	780	280			1907-08,	Straw.		1,480	1,120	970
	rain.		1,080	.710	270			_	Grain.		1,550	1,140	086
in lbs.	'alue. C	Rs.	4	39	19	500	v Ibs.	200	Value.	Rs.	47	30	17
R ACRE 1906-07.	traw.		1,340	1,240	570		ACRE IN	906-07	Straw.		1,430	1,150	069
RN PER	rain. S		1,840	1,600	8		N PER	7	Grain,		1,940	1,240	730
Ourru	Surru	Rs.	8	13	1		IRRIGATED: -OUTTURN PER ACRE IN Ibs.	1905-06.	Value	Rs.	54	49	34
ATED :-	traw.V	ł	1,050	340	410				traw.		1,940, 1,220	1,160	98
Unirrigated :Outturn per agre 1905-06. 1905-07.	Grain. Straw. Value. Grain. Straw. Value. Grain. Straw. Value. Grain. Straw.	(1,630	430	470				Grain. Straw. Value Grain. Straw. Value Grain, Straw. Value, Grain. Straw.		1,940	1,610	1,120
5 -	alue, G	Rs.	49	36	24			1904-05.	Value.	Rs.	47	40	22
1904-05.	traw. V		1,440	1,000	1,010				straw.		1,560	1,070	1,270
19	rain. S		1,940	1,450	930				Frain.		2,000	1,670	770
	1 0		-		-:-						:	:	;
PLOT.				:	÷						anted	:	;
			Transplanted	Biasi .	Lehi .			PLOT.			Transplanted	Biāsi	Lehi
			Ι. 1	II. E	III. I						H	11.	ш.

CROPS. 143

medium paddy is grown; (2) if the Chhattisgarhi will but irrigate his biāsi paddy, he can increase the value of his crop by over Rs. 10-6 per acre; and (3) by adopting transplanting with irrigation, he can increase his profits by Rs. 24-6 per acre.

The objections raised against transplanting by Chhattisgarhi cultivators are:—

- (1) that there is not sufficient irrigation,
- (2) that the soil is not good enough,
- (3) that it is impossible owing to the scattered nature of their holdings which has resulted from the old custom of lākhabāta.

As regards (1) there is something in this, nor is there much chance of the extension of irrigation except by Government agency. For though there are plenty of excellent sites for irrigation works, these will not benefit the village in which they are situated. Fortunately, a scheme has already gone up to the Secretary of State to utilize the surplus water of the Mahānadi to irrigate nearly the whole of the Raipur and Balodā Bazār tahsīls.

Objection (2) is utterly futile.

The third objection has something in it, and to understand the internal economy of a Raipur village it is necessary to know something about lakhabata. It seems almost certain that the old Raipur village communities were practically communes in which every body had an equal right to a share in the land upto his cultivating capacity. The villages are of large size and except in Dhamtari contain most varieties of soil. Different seasons are favourable to different soils and so the tenants wanted each to have a portion of every soil, and the land was divided up accordingly. But in those days there were large areas of waste which were broken up by enterprising cultivators, and then the other villagers demanded a share in this newly broken land and there was another redistribution, frequently not only of the new land, but of the whole village area. Or again new settlers might arrive, a very useful adjunct in the days when the Kamaishdars or Maratha pargana officers were forcing



LEVELLING WITH THE KOPAR.

Bemrose, Calla . Derty.

up the revenue every season, and these had to have their share in each part of the village and so there was a redistribution. The result of all this was that the Raipur villages were cut up into numbers of minute fields, of which a large tenant may have as many as 200. There is one village in Raipur which contains nearly 10,000 fields. The people say that they cannot manage to get about all their fields to transplant rice. Still they manage to do biāsi and weeding, and it is not very obvious why they should not do transplanting instead. At one time an attempt was made to get these holdings consolidated, but practically all that happened was that some of the stronger mālguzārs seized all the best land in the villages, giving inferior land in exchange; so that chakbandi (the local name for consolidation of holdings) stinks in the nostrils of the Raipur tenantry. Again such a long time has passed since the last lākhabāta, that they have acquired a sentimental attachment to the fields in which they and their fathers have worked.

class of rice sown.

Ardhanā and mai. The first is early rice sown on high-lying ground which is reaped at the end of October. The second is intermediate rice, reaped early in November and the last is late rice reaped up to the beginning of December. The kinds of rice are legion, but they are all of inferior quality, for the best rice sown in the District is gurmatia, which only ranks as a second-class rice in Bhandāra. The outturn of rice is reckoned at 900 lbs. per acre, but now that the high-lying bhāta fields have been abandoned, 1,000 lbs. is probably nearer the mark. The seed sown varies according to the soil from about 90 lbs. in matāsi to about 110 lbs. in kanhār.

117. After rice the next most important autumn crop is kodon (Paspalum scrobiculatum). Kodon is divided into harunā and mai. The harunā kodon is sown on the bhāta and matāsi ridges, and the mai kodon is sown with rāhar as a resting crop for the rabi land. Very little seed is required, about 13 lbs. per

CROPS. 145

acre, but the yield is frequently enormous, up to 50-fold or more, even on poor soils.

- 118. Rāhar also called arhar or tūr is usually sown along with the mai kodon. This also is divided into late and early varieties. But little seed is sown, and the crop is almost invariably seriously damaged by caterpillars.
- 119. Til (Sesamum indicum) is an important crop in the wilder Zamindaris. It requires but little rain and has occasionally saved the situation when the short rainfall had made the position in the open country look very serious, notably, in 1902-03.
- 120. Of the rabi crops, linseed is by far the most important. It covers 9 per cent, of the Linsood, urad, mung total cropped area, but of this 92,470 and utera sowings. acres or 30 per cent. of the total area under the crop are sown as uterā. Bofā linseed. or linseed sown in prepared ground, covers 2,19,525 acres or 11 per cent, of the net cropped area of the District. A word is necessary to describe this system of utera. In black soil rice fields, the Raipur tenants broadcast the seed of minor rabi crops such as linseed, urad, mung, lakh and peas into the slush whilst the rice is still standing. When the rice is cut the rabi crops spring up, and if the season is favourable. give a fair outturn, considering the system of cultivation and the fact that the young plants are trampled down when the rice is being cut, should the rice harvest be at all late. Owing to the habit of the people of cutting their rabi crops long before they are ripe, there are no satisfactory data for estimating the outturn, but Mr. Carey estimated it at 100 lbs. per acre. In good black soil fields it is probably more, quite 200 lbs. and sometimes 250 lbs. per acre; but much linseed is also sown as uterā in dorsā fields in which the outturn is far less. $Bot\bar{a}$ linseed should yield about 300 lbs. per acre, but it varies in outturn nearly as much as kodon. Urad and mung are mainly sown only in good kanhar fields

as uterā, and so their outturn is greater than that of linseed, but by how much cannot yet be safely said.

- 121. Wheat is not a very popular crop in this District, covering only 45,797 acres, or 2 per cent. Wheat. of the net cropped area. There was a great wheat boom in the early nineties, but according to local tradition there was severe rust in 1894, 1895 and 1896, and after that wheat almost disappeared over large areas. cultivation is reviving again, but only a few tenants are energetic enough to plough their land sufficiently often to obtain a fine enough tilth for a really good crop. Nor is rust all that the tenant has to fear. If the winter rains do not fall, the white ants destroy large quantities, perhaps as much as 15 per cent. of the plants, being able to work freely in the dry It is hoped to re-introduce wheat cultivation on a large scale when the Mahanadi canal is opened, and there is no doubt that irrigation would effect a large saving in the crop if only by preventing the attacks of the white ants. The amount of wheat sown per acre is about 120 lbs., and the average outturn is about 600 lbs.
- Manure is not much used in the Raipur District for the following reasons:-There being Manuring. little or no jungle in the open country, the whole of the cattle dung is carefully collected for fuel, and the people are too backward to go in for manufactured manures. But what little manure they have, they store in pits outside the village. This consists of the ashes of cowdung fires and the refuse from their houses. Just before the rains they carry it out to their ricefields and spread it about in little heaps. When the rain comes it is ploughed into the soil. Besides this household refuse, in Dhamtari there is a weed called the kutwa which grows in the black soil fields. This the tenants gather in the hot weather, and burn the dry stalks, afterwards ploughing the ashes into the ground. This is said to be a good manure. In the jungly tracts, where there is plenty of fuel, cowdung is used for manure. But it is typical

CROPS. 147

of the Chhattisgarhi that the huge heaps of cattle-dung which accumulate at the daihāns, or grazing stations in the Government forest, are never removed, nor does any one show the smallest desire to make use of them, though they are quite accessible from the open country, and the Deputy Conservator of Forests expressed his willingness to let anyone remove them who wished. Except for the minute area under gardens and sugarcane, the only land which receives any manure is the rice land.

123. The following agricultural implements are used in this District:-The plough, locally called Agricultural implenagar, is a simple but essential instrument ments. used for preparing land. It is similar to but lighter, than that used in other Districts. After the land has been ploughed, it is harrowed with an instrument locally called bakhar. This also is lighter than elsewhere. After the sowing of dhan, the used ground is levelled with an instrument called kopar. It is a log of wood drawn by two buttocks. It is also used after the thinning operation of dhan plants is completed.

The ploughman keeps a stick locally called tutāri. It is pointed at one end with an iron nail which is used for driving bullocks, while in the other end there is a sharp iron which is used for cleaning the irons of the plough and the harrow from mud.

Plough and harrow are used for the fields of all crops, but the latter is used by superior tenants,

Datāri is an instrument used for pulverising the soil and thinning plants in the fields of late ripening kodon (mai kodon). It is used 1½ months after the crop has been sown. It is a log of wood with 13 wooden nails called datua (tooth) driven in it in one row,

Wheat and gram are sown through a wooden cup attached to a bamboo driven perpendicularly in a plough, so that the seed enters the ground in a line formed by the plough. All other crops are sown broadcast.

Other petty implements used in agriculture are as follows:—

Chatwār—a wooden instrument to cut clods out of moist ground with which banks of fields are prepared, and breaches in the bunds are closed. Sur—a wooden pole to carry bundles of dhān crop to the threshing floor. Kalāri—a wooden pole with a circular iron nail, used in the threshing ground for separating stalks from corn. Hasiyā—scythe. Kudāli—pickaxe. Kulhāri—axe. Basūla—carpenter's axe. Rām-pā—spade. Toknā-barā—big wooden basket to carry seed to the field. Toknā-majhol—wooden basket of mid-size to keep seed of dhān and kodon for broadcasting. Tukania—a small wooden basket to keep the seeds of urad, mūng, and til for broadcasting. Sūpā—a bamboo fan for winnowing.

The Raipur Experimental Farm with an area of 127'10 acres lies four miles from Raipur on the Government Farms. Arang road and was acquired in the year 1903 for the experimental cultivation of rice under conditions typical of the Chhattisgarh rice country. The soil of the Farm is fairly representative of the grading of soils already described, ranging from bhata on the higher land outside the Farm limits to the gently sloping fields of matasi, dorsa and kanhār of the Farm itself. The matāsi area is reserved solely for rice; the dorsā for rice followed by pulses, or wheat as the sole crop of the year, and the kanhār for wheat and sugarcane. Though the main object of the Farm is to solve problems relating to rice, close attention is also being paid to the experimental cultivation of sugarcane. ground-nut, wheat and other crops requiring irrigation. already been definitely proved that under the soil and climatic conditions prevailing in this tract, the net profits resulting from rice cultivation can be almost doubled by transplanting and irrigating the crop; that the outturn of wheat can be increased by about and by irrigation and that ground-nut and the thick varieties of sugarcane are much more profitable when grown on the black soils of this tract than any of the crops that are commonly grown. The results obtained on this Experimental Farm are brought to the notice of cultivators by means of demonstration-centres which have been started in various villages where irrigation is available. Each centre consisting of 8 or 10 villages is in the charge of an Agricultural Assistant who, with the help of an experienced ploughman supplied to him, demonstrates to the villagers the improved methods of cultivation recommended by the Department. The result of that demonstration work has been that many villages have started to transplant part of their paddy and to irrigate their wheat and to a less extent to grow ground-nut and sugarcane. These improvements should now extend very rapidly in the District; their introduction will mean an enormous gain to the farming community.

IRRIGATION.

125. Irrigation in the Raipur District is almost entirely from tanks, though here and there streams are Private tanks. bunded and the surplus water carried into the fields, and also gardens are irrigated from wells. these two systems of irrigation are at present so unimportant that no further notice need be taken of them. As has been stated before, and as was pointed out years ago by Mr. Hewitt. the undulating nature of the Raipur District makes it eminently suitable for the construction of storage tanks. But the tanks so built would rarely benefit the village in which they are situated, and naturally villagers have no desire to sacrifice some of their best low-lying land for the benefit of other people. The result is that the usual village tank is constructed high up on the ridge, so as to command the lighter rice fields; and is in consequence small, and has an insufficient catchment area. In big villages there are frequently 6 or 7 such tanks varying from 1 to 10 acres in extent but shallow and only containing enough water for one watering. Furthermore, these tanks are the only water supply for men and cattle, for there is hardly a



BURHA TANK AND GARDENS, RAIPUR.

perennial stream in the District, and wells are practically unknown, except in the gardens round the village site; and even a Chhattisgarhi has more sense than to drink water from them. The Chhattisgarhi then has this problem to face ! he may irrigate his crops and risk cholera in the hot weather owing to an insufficient and therefore rapidly defiled watersupply, or he must leave the greater portion of his rice crop unirrigated, (for, of course, he need have no hesitation in utilising for irrigation the shallow pools which will dry up even before the end of the cold weather). Naturally, the villager chooses the lesser of the two evils and puts off cutting the bund of his tank as long as he possibly can, in the hope that some rain will come. If the rain comes, well and good; his crop has suffered, but he will get something. If not, then at last he cuts his tank, but usually so late that the greater portion of the crop is already ruined beyond repair. Then again a further point must be made. The villager does not know how to construct a sluice to his tank, and his only way of letting the water out is to cut the bund; this method is not only wasteful, but also usually means that should heavy rainfall come afterwards it will not be stored, for the villagers will probably not have filled in the cut. To give some idea of the utter inefficiency of irrigation in Raipur a table is given below showing the number of tanks in the District and the amount of irrigation effected during the years 1905-06 and 1906-07, and the percentage of the total rice crop :--

		No. of tanks.	Area of Irrigation effected in acres,	Percentage of Irrigated area over total rice crops.
1905-06		4,671,	36,745	2.91
1906-07	••	3,844	11,977	0.93

126. The only hope for irrigation in Raipur is that the question should be taken up by Government.

Works constructed by Government.

The people are not altogether to blame for the present backward state of affairs, for (as stated above and the point deserves restatement), good tanks will not benefit the village in which they are

for (as stated above and the point deserves restatement), good tanks will not benefit the village in which they are situated. The advent of famine accentrated action in this direction. In the famine of 1902-03, five large tanks were opened as relief works. Three of these have since been completed and three others have been added. number of protective tanks now in operation in Raipur is six, with an average waterspread at full tank of 0.78 square miles, commanding a gross area of 60,088 acres and capable of irrigating a gross area of 32,691 acres. Six minor tanks and tars have also been constructed capable of irrigating a gross area of 5,020 acres out of 14,196 acres commanded. The total area capable of being irrigated from Government tanks is 37.711 acres or 0.72 per cent, of the cultivated area of the District. These tanks are formed by throwing a dam across a valley, and impounding the surplus water of the monsoon; the water thus impounded being drawn off as required by means of a masonry sluice outlet. The catchment area varies in the case of major tanks from 21 to 10 and in the case of minor tanks from 0.8 to 4 square miles.

Works proposed.

Mahānadi river and diverting part of its monsoon flow into a canal for irrigating the kharīf crop was promulgated. The necessary investigation was made and an estimate for Rs. 98,98.750 was submitted. This was returned and the scheme was enlarged and revised and finally in 1907 an estimate amounting to Rs. 1.28,43,054 was submitted and returned by Government for further investigation. The scheme, as designed, consists of a masonry weir across the Mahānadi about 3 miles east of Dhamtarī, with the necessary head works, and a canal

discharging 3,000 cubic feet per second running down the doab between the Khārun and the Mahānadi. The canal will have a bed width at the head of 125 feet, with 8 feet depth of water; the width of water surface in the canal will be 141 feet. The total length of canal and branch canals will be about 187 miles and there will probably be some 700 miles of distributaries and minors. This scheme is designed to irrigate 216,000 acres of kharif and 216,000 acres of rabi crops. Accessory to the main scheme is a reservoir on the Silauria river, near Moramsilli 15 miles south-east of Dhamtari. which will impound 6938 million cubic feet of water for the irrigation of rabi, during which season the Mahānadi river is dry. This scheme will practically irrigate the whole of the Raipur tahsil and that portion of the Baloda Bazar tahsil which lies west of the Mahanadi. Surveys for minor tanks in the Kasdol. Sarsiwa and Mahasamund tracts are under consideration. These works will cost each about Rs. 50,000 and be capable of irrigating about 1,000 to 1,500 acres. If the schemes appear to be promising and funds permit, they will be constructed as remunerative works; otherwise they will be filed for construction, should the necessity arise, as famine relief works. In the latter connection 6 minor tanks have already been surveyed and estimates for improving the sections of existing bunds submitted, the total cost of the scheme already worked out for famine relief being Rs. 2,44,967 which will provide work for 27,219 people for six months.

128. The future prospects of irrigation in the District are decidedly promising, the area actually irrigated being shown in the following table:—

	1906–07.	1907–08.	1908-09,
Kharif	 138	11,992	12,313
Rabi	535	1,721	1,640

The figures for 1908-09 are particularly satisfactory when it is remembered that the unirrigated crops in the District were about 14 annas, the rains having been exceptionally good. The rains of 1907-08 were unseasonable and ceased early in September and irrigation was, therefore, a necessity, whereas the reverse was the case in 1908-09 in most cases. The decrease in the rabi figures for 1908-09 is due to the excellent harvest of the kharif crops, and to the consequent disinclination of the Chhattisgarhi to trouble himself about rabi. As regards the future of rabi irrigation it must be remembered that this has heen hitherto incognita to the cultivators of Chhattisgarh and the irrigation of rabi has been only tentative; the Agricultural Department supplied Assistants to demonstrate its advantages in village fields, and some speculative malguzars have followed the lead thus given. It is more than probable that the area of rabi under irrigation rapidly increase.

In 1907-08 the malguzars and tenants had been offered the water from the Government tanks at R. 0-8-0 per acre of the kharif area which was commanded by the tank and actually sown provided they paid whether the land was irrigated or not. No extra charge was to be made for any number of waterings. Only 47 villages out of commanded agreed to these terms. The monsoon in September 1907 and the people of these villages had plenty of water at a very cheap rate. In 1908-09 the Irrigation Department decided to raise the rate from R. 0-8-0 to R. 0-12-0 per acre of kharif land actually sown in the commanded area. The people showed an inclination to grumble at the rise in the rates, but were easily persuaded that R. 0-12-0 an acre was a very small sum to pay for the certainty of a good crop; and eventually 74 villages out of 113 commanded agreed to the terms offered. These figures show that the Chhattisgarhi will pay for water, and does see the advantage of irrigation, though it may still

be some years before he learns to pay a fair rate. A very good sign is that in several villages the people have been willing to take water for their rabs crops at the rate of R. 1-4-0 per acre. The area so irrigated in 1908-09 was 7.996 acres.

CATTLE.

The very backward state of cultivation in the District 129. is partly due to the want of a sufficient Chhattisgarhi bulnumber of strong cattle. The Chhattislocks and cows. garhi bullock is the smallest and weakest in the Provinces. His height is seldom more than 36 inches behind the hump and he is always in bad condition. The price of bullocks ranges from Rs. 20 to Rs. 60 a pair. The number of bulls and bullocks in the District in 1908 was 366,122 or one pair for about 12 acres. This high average can be partially accounted for by the fact that rice cultivation requires much animal labour; moreover, the Chhattisgarhi cultivator believes in keeping a large surplus of half starved animals. The cost of keeping them is almost nil, and their dung always has a fuel value in a District in which firewood is so scarce. Bullocks of a better type are sometimes imported from the Feudatory States, more especially from Känker and Bastar. But cattle in Chhattisgarh are so badly treated that good imported animals tend to degenerate. No attempt is made to improve the strain of the breed by selection; all the cows of the village graze together on a common grazing ground and are covered promiscuously by the young and immature bulls of the herd, A Cattle Breeding Farm was started at Sakri 8 miles from Raipur four years ago; but for want of expert advice the results have been disappointing.

In 1907-08 the District contained 334,000 cows. This also is the highest figure in the Province. Cows are kept for breeding as well as for milk; they are usually milked once in the morning and an ordinary cow will not give more than a

pound. Milk is usually drunk or made into ghi, but there is no export of the latter article.

Stall feeding is but little practised and the Chhattis-130. garhi prefers to keep a number of half Food given to cattlestarved cattle and let them forage for themselves to reducing the number and paying more attention to their food and nurture. Grass birs are generally kept but they are for that ching and not for fodder and most of the cattle are turned out in the early mornings to graze under the charge of the village cowherd. They get a fair picking in the cold weather from the rice stalks and such grass as may be found on the field banks. Most villages have a pasture ground but in many cases the soil is barren bhāta on the margin of cultivation on which hardly a blade of grass is to be found after the close of October. The miserable condition of the Raipur cattle is ascribed by Mr. Carey to the existence of these bhata plains, as, but for the fodder which they afford during the rains, the Chhattisgarhi would be driven to stall-feed his cattle. About a quarter or a third of the cattle may be sent to Government jungle up to a distance of 20 or 30 miles but not further as a rule, the Government fees being two annas for a cow and four annas for a buffalo. They are sent for the rainy season till Diwali and are kept in what are called daihans or temporary fences of bamboo or other wood to protect them from wild animals. During the day they are let out to graze and at night driven inside this fencing. Most cultivators give their stock during the hot weather a picking at night, either a few bundles of grass or some rice straw, or better still, the crushed straw of tur, urad, peas or tiura. More attention is naturally paid to the cattle at ploughing time when the wealthier men will supplement this diet with some grain such as peas or tiura but this is an exception, the only cattle getting grain as a rule being those which well-to-do malguzars keep for locomotive purposes. On the subject of fodder Mr. Carey remarks:-'Rice straw is of little value as cattle fodder; in parts of the District where double-cropping is possible, the tenants might

do more to grow a crop for their oxen. It is true that in the Dhamtari tahsil tiura or lakhori is a favourite second crop, and this pulse is much appreciated by the cattle. 'Mr. Fuller, however, advocates strongly the extension 'of "ensilage" with a view to supplying a good green fodder 'during the hot months.' Regarding the practice of giving salt, Mr. Wills says that on the Hareli festival which falls in the middle of Shrawan, all classes of cattle receive salt but apart from this festival it is only given by those who can afford to do so. Amongst the better classes of owners it is given to cows and she-buffaloes at Diwāli, and to bullocks at the Pola festival while with such of the owners as are interested in the well-being of their cattle, it is usual to give salt as often as once a week, more specially to plough cattle doing hard work and to cows when calving, the quantity varying from 2 tolas to 2 chittacks according to their means.

131. Buffaloes are mostly imported from Saugor, Damoh,

Mandlā and Rewah, as there is no local
breed, and little is done except by Rāwats
to propagate the species. The buffaloes

are brought over the Chilpighat to Bilaspur and the ryots of northern Raipur purchase in that District or at Baloda in the north-east of this District, while for south Raipur the Ranitalao and Utai bazars (in Drug District) are the principal marts. The trade is carried on by Basdewas. Buffaloes are generally found only with the malguzars and larger tenants. Before the railway was opened they were used for the conveyance of the ryots' surplus produce to the Raj-Nandgaon railway station. They are now employed for breaking the heavy black soil clods prior to the sowing of wheat or other heavy rabi crops, for transplantation, for carting grain and fetching timber and thatching grass from the jungle. Buffaloes are castrated when they are four years old in the same manner as bullocks. The buffaloes are called paria when they are calves, pagar when they are heifers and bhains when they have had a

calf. A young buffalo costs Rs. 15, while a good one fetches Rs. 20 and a she-buffalo costs Rs. 30. In 1907-08 the District contained 137,000 buffaloes of which 108,000 were male buffaloes, this being again the highest figure for the whole Province. In the same year 5,400 horses and ponies are recorded showing that there is no taste for these animals in the District, scarcely any malguzars breeding them and most people going about in carts. Goats numbered 110,000 and sheep 35,000. Goats are kept for food and not for manure, while the shepherds make blankets from sheep's wool, the locally made blankets being cheaper than those imported.

132. It is a tolerably safe generalisation to make that the condition of the cattle of a tract depends Liability to disease. on the character of the crops grown in it more largely than the condition of its human inhabitants. The reason lies in the fact that crops of equal importance or profit as regards their primary products differ very widely in the value of their secondary products or refuse and it is this refuse which forms the principal article of cattle food. Cotton cake is a highly nutritious cattle food and cattle in cotton-producing Districts are, as a rule, above the average. The same remark applies, though in a less degree, to the cattle of the Districts growing wheat and juar, the straw of both of which is a fairly wholesome food for animals. straw is out of all comparison inferior to wheat or juar straw for purposes of fodder. If in its grain it is as a source of human food inferior to wheat or juar, in its straw as an article of cattle food its inferiority is infinitely greater. diet of rice straw is, in itself, sufficient to account for the liability to disease of the cattle; the dampness of the country may also be a potent cause of this, but the use of rice straw as cattle food is sufficient without it.

. 133. The names of common diseases of cattle are mata (rinderpest), chhai or chitboih and Disease. lohadia or ghatsarap (anthrax) and sarsā, chapkā and khuri (foot-and-mouth disease). Māta oi rinderpest is the most fatal of all cattle diseases and the disorder is most prevalent in this and the Bilaspur District The disease is of a most highly contagious character dependent upon specific organisms which, if they once gair admittance into the system of an animal in a herd, generally cause a great loss of cattle according to the virulence of the attack. Segregation is, without doubt, the most important measure of any devised to prevent the spread of the disease, but the idea was until recently quite foreign to the people of these parts who regarded the visitation as a decree of fate, and Mr. Carey says:- I can remember urging upon the people of several 'infected villages in 1884 when 130,000 cattle died in 'Chhattisgarh the necessity of such precautions. They 'hailed the idea as an excellent one but professed inability 'either to co-operate in the attempt or meet the small expenditure entailed. The Chhattisgarhi will require some 'generations of education and competition with the outside world before he will shake off prejudices born of custom 'and the inherent slothfulness of his disposition.' Since the time of which Mr. Carey wrote some of the people have learnt the value of segregation and inoculation is also said to be successfully practised. As a rule, however, cattle owners content themselves with calling in a Baiga for exorcism and giving the sick animal curds to drink. Anthrax in all its forms is, according to W. D. Gunn, highly contagious and very fatal and in no part is it more virulent than in Raipur and Bilaspur, both of which Districts are said to be the very hot beds of contagion, the locality offering all the necessary conditions under which it lives and multiplies moisture and heat being the most important. The disease

is variously known under the names of chhai or chitbojh and lohadia or ghatsarap which locally are regarded as different diseases, and destroys thousands of animals every year. Chhai or chitbojh or the gloss anthrax produces a swelling in the chest, the head and horns at the same time becoming hot, the lips dry and the breathing hard. common mode of treatment is to cut off the ears in order to make the blood flow freely from the cut surface and thus to relieve the congested vessels. Lohadia or ghatsarap or the swelling of the throat (a form of anthrax most easily recognised of all), like pneumonia, is very fatal, the animal dying very quickly. Sarsā, chapkā and khuri are forms of foot-and-mouth disease. In sarsa a hole is made in the palate and the animal cannot breathe or drink properly. A paste of alum, bhilawa (Semecarpus anacardium), and gur or simply the fat of animals is applied to the hole. When boils appear in the mouth and the animal cannot eat the disease is called chapka. For this alum is applied and the suffering animal is given curds to drink. In the case of khuri in order to prevent the hoofs from being separated the local treatment consists in the application of coal-tar, kerosine oil camphor, tobacco, nim leaves and the oil extracted from the nim seeds. The disease rarely appears in the mouth.

There are four veterinary dispensaries in the District, one at the headquarters of the District, maintained by the Municipality and two at Dhamtari and Balodā Bazār maintained by the District Council. The fourth dispensary is maintained by the Court of Wards at Saraipāli in the Phuljhar zamindāri.

134. The District has no regular cattle fair though a certain

Cattle markets, number of animals are brought for sale to the annual fair held at Rājim. The important cattle markets are those of Barondā in Mahāsamund

tahsil, Balodā Bazār in Balodā Bazār tahsil and Saraipāli in the Phuljhar zamindāri and at each of these markets sales are registered. The most important market is that of Balodā Bazār where about 15,000 cattle valued at about Rs. 1'25 lakhs are annually registered. Next comes Barondā with sales of 3,000 cattle valued at Rs. 65,000. Saraipāli shows about 2,000 registrations and the value of cattle sold averages Rs. 32,000. Cattle are also sold in other weekly markets, but the transactions are comparatively unimportant.



CHAPTER V.

LOANS, PRICES, WAGES, MANUFACTURES, TRADE, AND COMMUNICATIONS.

LOANS.

There is great scope for works of agricultural improvement in the District in the construction Government Loans. and repair of irrigation tanks. Up to 1886-87 very little was advanced under the Act, but after the scarcity of that year advances began to increase. About Rs. 3,000 annually were given out during the twelve years up to 1895-96 and something more during the following years of scarcity. But in 1900-01 the large sum of Rs. 1'38 lakhs was advanced during the famine of that year. Since then advances have again shrunk to very small proportions, and many proprietors are so indebted that they will not look at a loan even on the most favourable terms. But the work which was formerly done by private enterprise has now been undertaken by the Government Irrigation Department which is building many large tanks. The total sum advanced under the Act between 1886 and 1906 was Rs. 2'12 lakhs, of which Rs. 1'66 lakhs were recovered, and Rs. 29,000 remitted. During the ten years ending 1906 a total of 102 sanads were granted for the construction and repair of irrigation tanks. Transactions under the Agriculturists' Loans Act were also comparatively small prior to the famines, about Rs. 10,000 annually being given out during the ten years from 1886 to 1896. During the later famines. Government practically acted as the banker of the poorer cultivators. The total sum advanced in 1896-97 was Rs. 1'71 lakhs; during 1899-1900, Rs. 2'13 lakhs; during 1900-01 Rs. 6'97 lakhs; and during 1902-03, Rs. 7'47 lakhs. The aggregate advances for the twenty years from 1885 to 1905 were nearly 23 lakhs, out of which 15\frac{1}{2} lakhs have been recovered and 61 remitted.

Private loans.

24 per cent. according to the standing of the cultivator and the amount of the loan. The lower rates are obtainable only when the loan is secured by mortgage or pledge of property. There are a number of Afghān moneylenders in the District who are locally known as Rohillās. They settle in the towns and advance small sums at exorbitant interest to the poorer classes, who have no credit with the ordinary bankers. As much as 2 annas per rupee per month or 150 per cent. may be charged, and they realise their debts by threats of personal violence. The ordinary interest on grain loans at present is 7 kāthas per khandī or 35 per cent. and may vary from 25 to 50 per cent. according to the credit of the borrower. The Court of Wards make loans at 25 per cent.

137. The firm of Rai Bahadur Bansi Lal Abirchand are the largest moneylenders in the District. Moneylenders. Their rates are low and their dealings honourable and many malguzars bank with them, but they do not care to acquire landed property. Rājā Gokul Dās has also considerable transactions and lends on mortgage. He has a decree for foreclosure on the Tarenga estate, comprising 150 The bulk of the other moneylenders are Brahmans or Agarwal Banias. One of the leading men is Arjun Sao of Arang, who has a property of 20 villages and 50 others mortgaged to him. Narāyan Sao Vidur of Rājim is the principal banker in Mahāsamund tahsīl and Deo Narāyan Sao Chhattisgarhi Brāhman in Dhamtari. Guhā Sao and Bhāgi Sao. Koshtās, and Sripat Rao Kirdatt, Marāthā, also have large transactions.

Transfers of villages.

ending in 1888 out of a total of 3,174
malguzari villages in the District, 638 or
about 20 per cent. were sold. After the famine of 1869 many
villages were sold in the Simga tahsil to Banias for a purely
nominal consideration, such as a few khandis (of 180 lbs.) of
grain. Among others the Putpura estate of 13 villages

LOANS. 163

belonging to a Kawar was foreclosed in favour of Sarjuprasad of Lawan. Of the 40 villages constituting the Jamarua estate which had been held by Gonds in 1868, some 29 whole villages and shares in seven more had passed into the hands of moneylenders. The Gonds lost a large part of their estate and the Kawars and Chamars a number of villages, while the principal purchasers were Banias. No detailed statistics of transfers since 1888 have been obtained. Between 1893 and 1903 a total of 956 mahals or shares in mahals were transferred. The land revenue assessed on this property was Rs. 1'2 lakhs and the consideration realised was Rs. 21 lakhs or 17 times the land revenue. The revenue of the property transferred was about one seventh of the demand for the District at settlement. This proportion of transfers is smaller than that effected in most other Districts during the same period. A comparison of the villages held by different castes of proprietors in 1868 and 1903 showed that the Gonds had lost 183 out of 294 villages, the Kawars 53 out of 85, the Halbas 31 out of 72, the Chamars 15 out of 111, the Marathas 32 out of 322, and the Raiputs 70 out of 290. The total number of villages lost by these castes is 384. The castes which have gained a substantial number of villages are the Banias, who have added 207 villages to their former estate of 276, the Kurmis 36 to 392, the Kalars 15 to 22, the Koshtas 33 to 22, the Muhammadans 46 to 43, the Telis 16 to 278 and the Sonars 18 to 21. The Brahmans were in almost the same position in 1903 as in 1868, having just over 600 villages in both years. The above figures refer to the District before it was reconstituted, and have therefore no absolute value, but they indicate with sufficient accuracy the relative position of the different castes. The general conclusion to be drawn from them is that the primitive tribes, the Gonds, Kawars and Halbas, have been largely dispossessed of their villages, and the old military castes, the Marathas and Rajputs, who are disdainful of labour and addicted to display. have also fared somewhat badly. About half the villages lost by these castes have passed to Banias, but the good cultivating castes as the Telis and Kurmis, and traders as the Kalārs, Koshtās and Sonārs have also done well.

Mr. Carey wrote as follows of the proprietary body1— The Marāthā Brāhman, Marāthā and The proprietors. Bania landlords are generally non-resident, while the majority of the other malguzars live in their respective villages. It is only, however, in the Dhamtari tahsil that non-residence leads to the neglect of the duties devolving on landed proprietors. Absenteeism is, of course, unavoidable when an estate consists of a large number of villages. estates are held by the Kirdatts (Marāthās) of Dhamtari, the Dānis (Marāthās) of Raipur and Dhamtarī, Kapilnāth, the old tāhutdār of Sirpur, Dharampuri Gosain and the Baniā family of Lawan, while Sarjuprasad Kapurchand and other Marwaris have acquired large estates since settlement. A large number of malguzars live in Raipur, especially Brahmans and Banias; in Dhamtari reside most of the Maratha proprietors who hold villages in that tahsil, while not a few Banias have congregated in Dhamda and Deokar,2 The Chhattisgarhi Brahman is the largest landowner and is by no means a bad landlord but in my opinion the Kurmis and other representatives of cultivating castes make the best malguzars when they are in a position to make the necessary advances to their tenants. Some of the bigger men, as the Danis, are kind and considerate landlords, but most of this class are out of touch with their tenantry, and fail to sympathise with them. They undoubtedly make advances to them, but this is all in the way of business: several, however, have degenerated into mere rent-chargers, whose sole object it is to screw all they can out of the ryots. The malguzars as a class are far less indebted than those of most other Districts. Though the style of dress and personal appearance of the majority would induce the conviction that they are no better off than an average tenant, this indifference to the ordinary proprieties of life is a marked

Settlement Report, para. 62.

These two places are now in Drug District.

LOANS. 165

characteristic of the District and it would be unsafe to infer much therefrom. The houses of the malguzars are cleaner, better built and more substantial than those of tenants in average circumstances. The courtyard includes different departments for eating and sleeping and separate houses are allotted for grown-up sons and their families. The cattle-sheds and granaries are on a scale befitting the agricultural condition of their owners. As a rule they have plenty of plough cattle and buffaloes and also a herd of cows, the dairy produce of which they keep for personal consumption. The higher castes live more on wheat and are not restricted in the matter of luxuries as ghi, gur and condiments, which form a part of their daily diet, whereas the masses can only indulge themselves on holidays. Yet, from preference apparently or force of habit, most of them are satisfied with a plate of cooked rice overnight, and a drink of the stale rice water (bāsi) in the morning.

140. In 1903 the Deputy Commissioner wrote of the malguzars :- During the last ten years Condition of the prothe people have suffered much from prietors. famines and bad seasons. In fact, since 1896-97 there has hardly been a good year. As a result, the 'condition of the agricultural population has deteriorated but 'not to the same extent in all tahsils nor of all castes of farmers, 'The malguzars appear to have suffered most from the bad 'seasons. They were used to a somewhat expensive style of 'living and in order to keep this up contracted debts, hoping 'to pay them off when the good years came. But these were delayed and many of the landowners became hopelessly involv-Another cause of their indebtedness was the collapse of their grain-lending. They lent perhaps at high interest, but in 'many cases neither principal nor interest were ever repaid. 'The worst off are the forest tribes who, in addition to the above 'mentioned causes, have been largely reduced by their own 'idleness and incompetence; in fact, famine or no famine, they 'are bound to go under sooner or later. Originally the owners of most of the land, they subsisted on nazrānas and rackrenting until Government made the tenants more secure. Then they took to grain-lending, but they managed this badly and are now in a fair way to lose their lands. Certain castes of mălguzārs have come through the famine fairly well, especially the Kurmîs; and the Marāthās too have begun to look up again. These people have taken to looking after their home farms and so are no longer dependent solely on rents from tenants.'

Of the tenants, Mr. Carey wrote1:- 'The people are in 'their own fashion better off than those of Tenants. 'any other part of the Provinces. Food 'is plentiful and living cheap, and if there are fewer luxuries 'than in more advanced Districts and the people spend less on clothes and appearance it is because they have not yet acquired 'the taste for them and not because they lack the means. 'wants of the people are at present very simple and so far as 'the method of daily life is concerned there is but little difference between rich and poor. The remarkable equality of the 'economic condition of the tenants is striking, the sole difference being that one man has a cow or she-buffalo, another has 'not. Their annual expenditure is not on nearly so liberal a scale 'as that of the tenants of Nagpur or the Nerbudda Valley, but 'they are much less troubled with debt. A large proportion of 'them keep labourers in permanent employ and it is the ex-'ception to find a tenant with a larger holding than a nagar or 'plough of land (equal to about 15 or 20 acres), who does not 'maintain at least one farm-servant. It is only among tenants with a single plough of land or less than this, that any degree 'of hardship is to be looked for. Their habit of life is more frugal than elsewhere and the expenditure on marriages is very 'much less. It is also due to the fact that as yet the country 'has not been exploited by the agents of Bombay firms, and 'that most of the produce is still grown by the tenant for his 'own hand, and the price has not been forestalled by previous

Settlement Report, para. 63.

LOANS. 167

borrowing. A very large proportion of the wheat and rice 'exported by the railway to Nagpur is brought to the terminus 'by the cultivators themselves in their own carts, and they have 'accordingly reaped the full benefit of the recent rise in prices. 'instead of sharing it with bankers and export agents.' 1903 the Deputy Commissioner wrote of the cultivators:—'The tenants have not suffered so much as the malguzars during the 'famines and the bad seasons. Their rents were suspended and they obtained seed from Government. In this way such cultivators as wished to prosper were at any rate able to keep their 'heads above water. It is otherwise in the more jungly tracts 'as is shown by the number of suits for the recovery of rent. 'The forest tribes only care to get enough to live on until the 'next harvest; in some cases they do not even trouble to weed their rice. Naturally people of this sort cannot be expected 'to be prosperous.'

142. Of the labourers, Mr. Carey wrote: - 'Ordinarily the 'field-labourer is a permanent servant Labourers. 'remunerated by a share of the produce 'and is known by the name of saonjia. The share taken by 'the saonjias of a tenant is, as already stated, one-quarter of 'the produce, and they are from time to time given advances of 'grain, an account of each measure of grain so granted being 'marked up by a stroke of cowdung on a wall. At the end of 'the year a balance is struck, and if the saonjia has received more than his share he is not permitted by custom to throw up 'his service. The wives and children of this class work hard 'and a large family is not the burden, it would be to a tenant. 'Indeed most of the casual labourers are sons, brothers or 'cousins of saonjias in regular employ, and their earnings go 'to supplement the saonjia's wages. It should be added that a 'considerable proportion of the smaller tenants work for hire in 'order to get their lands cultivated. A tenant whose holding is 'too small to enable him to keep bullocks can obtain the loan of 'a pair of bullocks by working for four days as ploughman for 'a richer tenant."

The following note on the material condition of the people has been furnished by Mr. A. B. Material condition Napier, Deputy Commissioner: - There of the people. 'can be no doubt that there has been a 'material increase in some way in the standard of comfort of the inhabitants of the District. This is especially noticeable 'in the style of houses, which are now being built; in the District there are, of course, houses of every stage in the progress of civilisation from the grass but, four feet high, of the Kamar to the three-storeyed mansion of burnt brick or stone of the wealthy malguzar or moneylender; but a great improvement is 'visible in the houses of the middle class, of the small trader, 'the tenant and the official on low pay. Tiled roofs are taking the place of thatch and more space is demanded by the more 'advanced ideas of decency or respectability. This advance in 'the idea of what is necessary for comfort is also apparent in wearing apparel; it appears certain that the actual stock of clothing is usually far greater than before, while the clothes themselves are of more expensive materials. Statistics do not show that there is any great increase in the imports into Rai-'pur city of such luxuries as spices or sugar, when compared with the increase of population, but it would appear that these 'luxuries are partaken of by more people, as there is a tendency 'to restrict the consumption of sweetmeats, especially in the families of the well-to-do, who find that there are other ways of spending their money with more gratification than in the 'pleasures of eating. The convenience of owning a watch or a bicycle seems to be realised by many, while the amount of 'money spent upon journeys has largely increased. Advantage seems to be taken by a rapidly-growing class of such alleviations of the discomforts of the hot weather as ærated waters and ice, and the contents of the shops show that many objects of convenience, such as watches, clocks, lamps, and glasses, &c, command a ready sale. In the matter of wearing ornaments there is no doubt that the recent famines through which the District has passed have caused a set back, as such

PRICES. 169

'ornaments form the stock upon which a family draws in hard 'times,'

PRICES.

144. The staple crops of the District in former years were rice, wheat and linseed, but the last has now greatly declined in importance and has been supplanted by urad and kodon. Rice is grown both for export and home consumption and wheat mainly for export. The following statement gives the retail prices of rice and wheat in pounds per rupee from 1861 to 1905:—

		Rice.	Wheat.
1861-64	(Before the effect of the American		:
	war was felt)	95	112
186 5- 67	(Effect of American war)	27	52
1868-70	(Scarcity of 1868)	44	49
1871-73		68	86 [:]
1874-76		72	94
1877-79	(Madras famine)	48	55
1880-82		69	64
1883-86	(Railway open to Rāj-Nāndgaon)	52	5 8
1887-89		37	46
1890-92	(Railway open to Asansol)	41	39
1893-95		39	42
1896-1900)	25	24
1901-05	***	28	30

The settlement of 1867 was based on the rates prevailing from 1861 to 1864 or rice 95 and wheat 112 lbs. The period taken for calculating prices at Mr. Carey's settlement was 1883-86 when rice was 52 and wheat 58 lbs. The increase in prices during the term of this settlement was 84 per cent. in the case of rice and 94 per cent. for wheat. During the quinquennium 1901-05 rice was 28 lbs. to the rupee or 86 per cent. dearer than during 1883-86 and wheat 30 lbs. or 93 per cent. dearer. At Mr. Carey's settlement the revenue was enhanced by 53 per cent. as against a rise in prices of about

90 per cent. During the famine of 1897 rice sold at 19 lbs. to the rupee and in that of 1900 at 21 lbs. In 1907 the price of common rice was 18 lbs. to the rupee and of the best table grain 10 to 15 lbs., the rates being higher even than in 1897. Wheat was 18 lbs. in 1897 and 20 lbs. in 1900. The average rate for the five years ending 1900 was 24 lbs., and it again rose to 18 lbs. in 1907. The rate for wheat is generally two or three pounds to the rupee cheaper than that of rice. Linseed was 33 lbs. during the years 1883-86 preceding Mr. Carey's settlement and was again quoted at 25 lbs. in 1898 and 15½ lbs. in 1907. The price of gram was 34 lbs. in 1898 and 44 lbs. in 1904, the rate for the five years ending 1905 being 34 lbs.

145. Prior to the abolition of the customs line in 1874 salt sold at an average rate of 13 lbs. to the Miscellaneous rates. rupee during the years 1861-74. Between this year and 1902 while the duty was first reduced from three to two rupees a maund and again to two rupees eight annas the price varied from 16 to 20 lbs. to the rupee, being generally about 18 lbs. With the reduction of the duty by eight annas in 1903 the price fell to 20½ lbs., and the subsequent reductions to one rupee eight annas and one rupee in 1905 and 1907 have caused a decline in the price to 27 lbs. and 30 lbs., respectively, the reductions being thus at once reflected in the retail rates. Salt is imported from Bombay and Ganjam, the product of the latter place being preferred. Sambhar salt is only purchased in small quantities as a medicine. Mauritius sugar is used by the people generally, only Banias and other high caste persons avoiding it on the ground that it is refined with bone-Mauritius sugar sold at 8 lbs. per rupee in 1907 and that from Northern India, called Mirzapuri, at 6 lbs. Gur or unrefined sugar comes from Gaya and Patna, and varies from 8 lbs. for the best quality which is nearly white and is known as kand, to 12 lbs. for ordinary gur. Ghi is obtained from Wardha and Berar and sells at 12 chittacks to a seer per rupee. Grass is about two rupees for a thousand bundles and

Wages. 171

thatching grass is three to five rupees for a cart-load varying from 1,000 to 2,000 bundles. The rate for firewood is about three maunds for a rupee. Poles from malguzari or private forests are sold in large numbers at two or three rupees a cart-load to villagers who come from the open country.

WAGES.

146. According to the official returns an agricultural labourer earned Rs. 3 a month in 1873 and his Cash wages. wages have not since advanced above Rs. 4 except in isolated years. The existing daily rates for casual labour are stated to be 6 to 10 pice a day for a man and 6 pice a day for a woman in the interior and 3 annas a day for a man and 2 annas a day for a woman in towns. the rise of prices has been greater than the average increase in wages according to the above figures it would appear that the labourer is not so well off now as thirty years ago. And this was the case immediately after the famines of 1897 and 1900, whose effect, as estimated by Mr. Blenkinsop, had been to cause a decline in the real value of wages of 25 per cent. But it is probable that the rates have since recovered. In Raipur town a grass cutter now demands Rs. 6 a month, when twenty years ago the same servant could be had for Rs. 3. Emigration, formerly almost non-existent, has recently assumed considerable proportions in Chhattisgarh and many labourers go to Bengal to work on the railways, where they obtain much higher wages than at home. The power of emigration puts the labourer in a better position as against his employer and considering the great decrease in population which the last census disclosed in Chhattisgarh the supply of unskilled labour cannot at present be excessive. It may be remarked that the variations in wages in different years show that the working classes in a purely agricultural area have a serious disadvantage to contend with in that the demand for their services is largely proportioned to the character of the harvest. In a good year when there is much work to be done

wages increase, but in a bad season when the crops are short the demand for labour is restricted and wages fall at the same time that prices rise, so that the earnings of the poor decrease concurrently both in amount and in purchasing power. It seems that this state of things is incapable of remedy so long as no outside demand for employment exists which is independent of the harvests, and that in a purely agricultural country the labouring classes must always feel the pinch of distress in a bad year. As already noted Chhattisgarh is no longer the landlocked area that it was and the sources of employment outside the land are increasing steadily if not with very great rapidity. The wages of skilled artisans would appear to have advanced from about Rs. 11 a month in 1873 to Rs. 15 on an average at the present time, while the most proficient men can now earn as much as Rs. 30 a month.

Grain wages. Farmservants.

Grain wages, Farmservants.

Grain wages, Farmservants.

Grain wages, Farmis scarcely so well off as he was thirty
years ago, it must be noted that this con-

clusion has little practical importance, because the greater number by far of those who work for hire are paid in grain, and are thus largely independent of the rise in the price of food, or of the temporary failure of the remuneration of labour to adjust itself to the great increase in the value of produce. The wages of farm-servants, who are known locally as saonjia or kamia, consist by long custom of a quarter of the crop. When there are several farm-servants this amount is divided between them. Such a share in the produce is extremely high, when compared with rates prevalent elsewhere, but it is reduced by the system of daily advances of food which the employer makes to the farm-servants throughout the year, these being deducted with interest at 25 per cent. when the crop comes to be divided. Sometimes fairly large cash advances are also given, and it not infrequently happens that the farm-servant has very little to receive when accounts are settled up. On the other hand, if he sees that the harvest is going to be a poor one he

WAGES. 173

may abscond and the employer may lose a part of the sum advanced. When a farm-servant is engaged it is customary to give him a sum of two rupees as an earnest of the contract. which has to be repaid without interest when he leaves service. This payment is known as song or savak. Sometimes he is also given a blanket every second or third year. The farmservant's wife is usually expected to work for his master when required and is paid only a half to three-fourths of the ordinary daily wage. Farm-servants are commonly engaged in the month of Baisakh (April or May) on a contract for twelve months, and in the case of those previously employed the annual accounts are then settled. Many farm-servants are in debt to their employers and remain with them almost permanently. head farm-servant is known as daroga. The cash equivalent of the wages of farm-servants at the present time works out roughly to about Rs. 3-5 a month.

148. A private grazier is known as pahatia and one employed by the village generally as bardia. Graziers. A pahatia receives annually 10 to 18 khandis of unhusked rice measured by the small katha of six lbs. or from 1,200 to nearly 2,200 lbs. This would give only half the quantity of husked rice. He also gets a blanket and shoes and in the case of the lower rate of wages he receives the milk of the cattle every fourth day and sometimes the droppings of the animals while they are grazing. The bardia or village grazier receives 120 lbs. of unhusked rice annually for each plough of four cattle owned by the cultivator who employs him, and he takes the milk of milch cattle every third or fourth day. The wife of a private grazier usually collects the manure from the cattle-stalls and receives two new pieces of cloth a year.

The ordinary rate of payment for weeding or harvesting is one small kātha of dhān or 3 lbs. of husked rice. Labourers work from early morning till midday and from two till six in the afternoon. When the

crops are ripening the cultivators of the village in combination often hire one or two men to watch them during the day for a payment of 5 small khandis or 300 lbs. of husked rice each. When the fields are near jungle and the crops have to be watched at night the cultivator usually does the work himself. The work of the rice crop is more evenly distributed over seven or eight months of the year than that of wheat or juar, because the different qualities of rice are sown and reaped at different times, and it is probably in consequence of this fact that casual labourers are less numerous and regular farm-servants more so in Chhattisgarh than elsewhere.

150. The Chhattisgarh village has several menials paid by customary contributions from the cultiva-Village servants. tors. The Lohar or black-smith receives one to one and a half small khandis of unhusked rice yielding 60 to 90 lbs. of husked rice for each plough of four cattle and kharwan or a sheaf of grain from each cultivator at harvest. The malguzar or village proprietor usually gives him a field free of rent. In return for this he mends the iron implements of agriculture and makes new ones when the cultivator supplies him with the charcoal and iron. Carpenters are usually not to be found in the villages and such wooden tools as are required are made either by the Lohar or by the cultivators themselves. These even make their own carts. only purchasing the wheels. One of the Chamars of the village. who is known as Meher, takes the skins of cattle dying within its limits. When the village is a large one the privilege may be divided among several Chamars who divide up the cultivators between them and take their cattle. The Meher is often given a field free of rent by the malguzar or he may receive jewar or remuneration at the rate of one katha of seedgrain for every khandi of land measured by seed-area. this he supplies shoes free of cost to the malguzar and his children twice a year and gives him the neck-ropes and thongs required for his plough-cattle. In return for the hides of the

About an acre and two-fifths.

WAGES. 175

tenants' cattle he furnishes them with the same articles at something below the ordinary rate.

151. Dhobis or washermen are not numerous and the cultivators make sparing use of their services, preferring to wash their own clothes in a rough fashion. The Dhobi receives pre-

sents for washing the clothes after the impurity occasioned by a birth or a death. The mālguzār may give him a field free of rent and in return for this he will chop up fuel for him and for officials who visit the village. Many villages have a special menial to attend on Government servants, who is known as Begarihā and is usually a Rawat. He receives one or two acres of land free of rent and in return for this has to accompany any Government servant or other traveller, when so ordered by the malguzar, on his way to the next village, and carry his luggage in panniers over his shoulders. The village has usually also a Baiga or worshipper of the indigenous deities who receives 10 kāthas or 30 lbs. of husked rice per plough of land from each cultivator and a sheaf at harvest. The Nai or barber receives a field of one to two acres rent-free from the mālguzār and from the cultivators 30 lbs. of husked rice for each grown man in the family and 15 lbs. for each child. the birth of a boy he is given four annas and three annas at that of a girl, and the same sum when children die. When a man or a woman dies he gets a present varying from eight annas to three rupees according to the circumstances of the family, and from rich persons sometimes a cow or a calf. He usually shaves the cultivators once a fortnight and on the sixth day after a birth has occurred in the family and the tenth after a death. When the village landowner goes on a journey the barber accompanies him and buys his food in the bazar, rubs his body with oil or ghi (melted butter) and massages his legs when he is tired. The barber's wife cleans the hair of well-todo women with sesamum oil and combs it and rubs oil on their bodies. For persons other than cultivators the barber's fee for shaving is a pice. Educated young men now have their own razors and shave themselves. And the Chamars and Ghasias must also shave themselves or have the operation performed by one of their own caste, as the barber will not work for them on account of their impurity.

MANUFACTURES.

152. The District has no important industries. The urban population is quite insignificant, and the Weaving. requirements of the people as regards dress and furniture are far more elementary than in other parts of the Provinces. In 1902 the Deputy Commissioner, Mr. Drake Brockman, wrote that 'There has been no development 'during the decade under the head of manufactures, but on the contrary the indigenous industries of making vessels of 'copper, brass and bell-metal, of weaving and dyeing cloth and of making bangles have all suffered and appear to be on the 'decline. The weaving class have taken to labour and begging 'and much the same is true of the Kasars.' A little tasar silk is spun and woven in Arang, Rajim and Nawapara, the cocoons being brought from Phulihar. But the quality of the cloth is said to be poorer than in Bilaspur and it does not command such a good price. The cotton industry suffered a great decline in prosperity between 1891 and 1901, the number of persons engaged in it falling by nearly a third. Indian millwoven cloths made in white with red borders to suit the local demand are rapidly ousting the product of the hand-loom from the market. Most of the larger villages contain a colony of weavers who produce coarse country cloth of counts from 10 to 20. The principal centres are Arang, Sāragaon, Kharorā and Kunarā in Raipur tahsil, Rājim and Pachera in Mahasamund tahsil, Dhamtari and Kura in Dhamtari tahsil, and Baloda, Simga and Nawapara in Baloda Bazar tahsil. Koshtas, Pankäs and Mehras are the castes engaged in the industry. In Raipur the District Council have established a weavers' shed in which the local workers are taught to make carpets and other kinds of cloth. The

uniforms for the police and prison services of the Province are manufactured in the Raipur Central Jail. With the exception of a few foreigners settled in the larger towns there is practically no dyeing industry, the red borders to the white loin-cloths being woven with coloured thread.

153. Workers in gold and silver are also not numerous. The favourite pattern of neck-lace, Mr. Metals. Carey notes, consists of representations of rice-seeds strung lengthwise on a string like beads. Children of well-to-do parents have a necklace of rupees and eight-anna pieces simply strung on a cord and tied round their necks, this kind of ornament being known as hamel. Ornaments and vessels of bell metal, a mixture of copper and tin in the proportion of three parts of copper to one of tin, are made at Nawapara and Raipur. Drinking vessels and plates are made of bell metal, as also are reknars or round deep pots which hold the basi or cold boiled rice which is such a favourite food in Chhattisgarh. Brass-work is turned out at Raipur, Dhamtari and Nawapara, but the industry has suffered since the opening of the railway from the competition of other manufacturing centres in India. Every visitor to Chhattisgarh, Mr. Carey states, will have noticed the peculiar brass bands or churas worn by native women round their ankles. This clumsy style of decoration is highly prized by the women of the country, but to the uninitiated it would seem preferable to carry jail irons, the weight of a pair of them often amounting to ten pounds. In the open season the brassworkers move about from market to market with a cart-load of these ornaments, which they weld on to the ankles of intending purchasers. The charge varies according to weight, the average being about Rs. 3 a pair, and when the gloss has worn off, an old pair can be exchanged for a new one at half price. The Kasārs of Raipur and Nawāpāra make vessels from an amalgam of bell-metal and brass known as bharat. In Deori zamindari a small quantity of iron ore is smelted and is used in the manufacture of agricultural implements.

154. Carpentering, as a distinct industry, has been almost unknown in Chhattisgarh until recently, Other industries. and is still confined to the most important centres. Furniture is practically not to be found in the villages, and the wooden implements of agriculture are made in rough fashion either by the cultivators themselves or by the village Lohār or blacksmith. Simgā, Neorā, Rājim and a few other villages contain Muhammadan Turkaris or glass-blowers, who make bangles from imported Indian glass. Though nominally Muhammadans, the Turkaris have adopted many Hindu practices. They bathe before taking their food and many never use the Muhammadan prayers, while they propitiate the goddess Devi to save them from small-pox. At Purena, three miles from Raipur, bricks and tiles are made by hand-labour under the Public Works Department, being cast in moulds and then smelted. The bricks are sold at Rs. 10 a thousand and small tiles each a foot long and four or five inches wide at Rs. 5 a thousand. In Raipur an oil and flour mill and ginning factory has been worked for some years by a Cutchi Muhammadan. The capital is reported to be Rs. 90,000 and about 60 hands are employed.

155. The following scale of grain measures is in general Grain measures. use in the District:—

```
1 pohai ... = 4 \frac{9}{16} chittacks.
```

1 adhelia ... = 2 pohais or 9\frac{1}{8} chittacks.

1 chauthia ... = 2 adhelias or 18\frac{1}{4} chittacks.

1 kātha ... = 4 chauthias or 4 seers 9 chittacks.

1 khandi ... = $20 \text{ kāthas or } 91 \text{ } \frac{1}{4} \text{ seers.}$

1 gara $\dots = 20$ khandis.

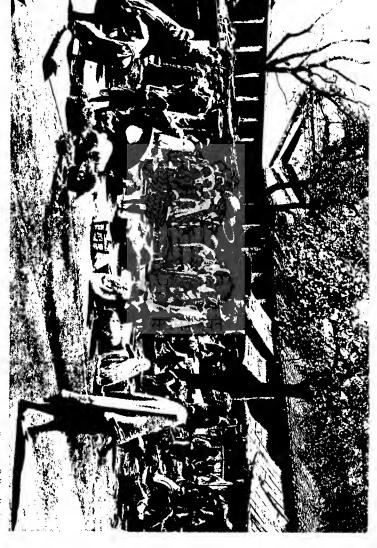
The above equivalents in weight are for husked rice, but Mr. Carey' states that the *kātha* of husked rice contains 4 seers 11 chittacks. He gives the following equivalent weights for a *kātha* measure of other grains.

¹ Settlement Report, para. 48.

		S	eers.	Chittacks.
Unhusked rice	•••		3	4
Wheat		•••	4	5
Gram		•••	4	6
Linseed			3	11
Til			3	9 '
Husked kodon	• • •	•••	4	9
Juār		,.,	4	0

The loss in weight in husking dhan (seed rice) Mr. Blenkinson states to be less than one-third, though the loss in measurement is practically a half. A khandi of unbusked rice weighs 65 seers; it gives 10½ kāthas of husked rice and this weighs just on 48 seers at 4 seers 9 chittacks per kātha. The loss is therefore 26 per cent. The term kātha is stated to be derived from kath, wood, and to signify a wooden measure. The Government katha of 4 seers 9 chittacks is used in all villages of the District, but in the towns of Raipur and Dhamtari and the market of Kurud a large kātha containing 5 seers of rice has been introduced with another measure of one seer known as a kangan. There is also a small katha containing only three seers of grain by which payments are made to farm-servants and field labourers. This is known as rāsnabā, because it is used to measure the ras or long heap of newly threshed grain.

A nagar or plough of land is as much as two bullocks and two buffaloes can cultivate and varies from 20 to 25 acres. A quarter of a nagar is known as a pao. An acre of land takes 12 kāthas or 55 seers of rice as seed grain. In Chhattisgarh the kos is equivalent to 3 miles; the half of a kos is known as a dhāp, and the half of a dhāp as a hānk. The word hānk means a call and the distance of a hānk or six furlongs is supposed to be as far as a man's voice can carry. A dhāp which is a mile and a half is supposed to be as far as a man can walk without losing breath. A palang is about a quarter of a hānk or a furlong and a half. The term signifies figuratively a very



Bennest, Colle., Derry.

short distance, only about as far as the length of a country cot (palang).

157. Fifty years ago the silver currency was almost unknown in the interior, and all exchange was carried on by means of cowries. The value of these was in a constant state of fluctuation but at par was considered to be as follows:—

4 cowries = 1 gandā. 5 gandās = 1 bori. 20 boris = 1 dogāni. 16 dogānis = 1 rupee.

This scale is still used, but, since money has become plentiful, only for the most petty dealings. But in the wilder zamindāri tracts money is still rarely seen and rice is a common medium of exchange at the weekly markets, salt and husked rice being exchanged at equal weights in Mahāsamund bazar.

The District has a total of 285 weekly markets, 158. Baloda Bazar is by far the most important Markets. cattle-market in the District, and next to it come those of Baronda in Mahasamund tahsil and Sarainali in Phulihar zamindâri. At these markets a registration fee of 3 pies in the rupee is levied on sales of cattle. average income from fees is given as Rs. 2,000 in Baloda Bazār, Rs. 1,000 at Barondā and Rs. 500 at Saraipāli. are also sold in small numbers at various other markets, the principal of these being Baradera in the Raipur tahsil, but the sales are not registered. The markets mentioned above have also large transactions in grain and cloth. Other important grain markets are Bhatapara, Samoda and Kurud, while considerable quantities of timber are brought to Khalari on the Arang-Khariar road. Minor forest produce is sold at Chhawar in the Dhamtari tahsil and til from the forest villages is brought to Samoda on the Mahanadi north of

Mr. Hewitt's Settlement Report, para 200

Arang. Cattle are purchased at the large markets of Barondā and Balodā Bazār by retail dealers known as Kuchias, generally Chamārs by caste, who take them round to the smaller bazars and sell them to the cultivators. Others purchase grain in small quantities in the villages and take it for sale to Raipur or Rāj-Nāndgaon¹ usually making a considerable profit.

159. The only fair of commercial importance held in the District is that of Rajim, which Rājim fair. is situated at the junction of the Mahanadi with the Pairi and Sondhal rivers, at a distance of 28 miles from Raipur, with which it is connected by a branch of the Dhamtari narrow-gauge railway. lasts for about five weeks in February or March from the 8th day of Magh Sudi to the full moon day of Phagun. This day and the festival of Shivratri are the occasions of the principal gatherings and the attendance is stated to rise as high as 50,000 persons. The fair is primarily of a religious nature, the pilgrims coming to bathe in the Mahanadi near the temple of Kuleshwar, and to worship at the great temple of Rajiva Lochan or the lotus-eyed Vishnu. The bones of the dead are brought to be thrown into the Mahanadi. But a considerable amount of trade is also done and in 1906-07 about 700 temporary shops were opened and goods to the value of Rs. 1'40 lakhs were sold. Considerable quantities of tasar silk are brought to the fair from Bilaspur. The trade in cattle was formerly also extensive, but the rising importance of the Baronda cattle-market has interfered with the business of the fair.

Other fairs.

Other fairs.

Other fairs.

Dut these are of little or no commercial importance. At Bangoli, 18 miles from Raipur on the Balodā Bazār road a gathering of the Kabirpanthīs takes place in the month of Phāgun (February-March),

¹ Mr. Carey's Settlement Report, para. 55,

lasting for about 15 days. The tomb of Ghāsi Dās, a Kabīrpanthi saint, is situated here and forms the raison d'ètre of the fair. The attendance is stated to be about 8,000 persons. On the last day of Kārtik (October-November) a religious fair is held on the banks of the Khārun river about four miles from Raipur and is attended principally by the people of the town. Other small gatherings take place at Khalāri on the Arang-Khariār road, at Rudrī two miles from Dhamtarī on the Mahānadi, at Sirpur and other places.

TRADE.

161. In his Settlement Report of 1869 Mr. Hewitt stated that the trade of Chattisgarh might be Trade in past years. said to have been created since the country came under British rule. Formerly a silver currency was almost unknown and all exchange was carried on by means of cowries. The transit duties levied by the Maratha Government were almost a total bar to the development of trade, and though merchants who exported produce from Chhattisgarh made large profits owing to the extraordinary cheapness of grain, yet it was subsequent to the establishment of the British Government and the restoration of tranquillity after the Mutiny that trade assumed such proportions as to have any great effect on prices. When Mr. Hewitt wrote the export trade was alone of importance. During the five years 1863-68 the statistics of grain exports were as follows :-

Maunds (in th	iousands).	Rupees (in thousands).
Wheat	314	52 8
Rice	170	333
Other grain and	116	199
oilseeds.		

English piece-goods were the principal goods imported, but their use had not penetrated beyond the official and mercantile classes and the wealthier malguzars, the great bulk of the TRADE. 183

people still taking the produce of their patch of cotton to the native weavers to be converted into clothing. At this time the District was almost out off from markets. Nägpur being 200 miles distant along the Great Eastern Road. Mr. Hewitt calculated that only a seventh of the surplus annual produce was sent away. Still a few years afterwards the trade along this road was considerable and during the three years 1874-76 the exports averaged a million maunds as against about five millions from the three Chhattisgarh Districts in 1905-06. In 1883 the railway was opened to Raj-Nandgaon and exports at once rose with a bound, the bulk having increased to three million maunds in 1886, or by almost three-fold in a decade. time it is probable that very large stocks of grain were held in the country, and partly accounted for the rapid expansion. the time of Mr. Carey's settlement a considerable traffic in lac. mahuā and myrabolans had sprung up. In 1894 Mr. Priest wrote:--

'While formerly six-sevenths of the surplus produce failed to 'find a market, the cultivator now has numbers of foreign 'merchants almost at his door, eager to purchase his grain. And 'while within the last twelve years in a season of good harvests grain actually rolled where it lay from want of communications, 'in 1892 the railway having been opened to Calcutta and Katni, 'the exports of wheat, rice and linseed from the Chhattisgarh 'Division went at a bound over the previous record by more 'than 75 lakhs of rupees.'

Recent in trade.

It was then anticipated that a steady and continuous expansion of trade would follow, but the subsequent series of bad harvests has negatived this forecast.

The last District Decennial Report on Progress gives the average statistics of exports and imports from Raipur station only for the years 1888-98, and for purposes of comparison those for 1902-06 have also been compiled. The figures are given below and show that over this period, as a whole, trade has been stationary or declining.

184 RAIPUR. LOANS, PRICES, WAGES, ETC.

EXPORTS FROM RAIPUR STATION (in thousands).

No.	. Articles.			Average for 10 years, 1888-1898.	Average for 5 years, 1902-1906.
				Maunds.	Maunds,
1	Myrabolans	•••	•••	66	59
2	Wheat	***		289	231
3	Rice	***		578	471
4	Other grains			55	104
. 5	Hides and skins			15	26
6	Linseed	5		123	22
7	Other oilseeds			40	126

IMPORTS INTO RAIPUR STATION (in thousands).

	Articles.	Average for 10 years, 1888-1898.	Average for 5 years, 1902-1906. Maunds.	
No.	ন্য!	Maunds.		
1	Cotton twist yarn, European.	2	4	
2	Cotton twist yarn, Indian	28	17	
3	Cotton piece-goods,	8	9	
4	European. Cotton piece-goods, Indian	7	9	
5	Brass and copper, wrought	4	3	
6	Iron	11	16	
7	Salt	123	128	
8	Sugar	23	41	

163. The statistics of rail-borne trade for the stations of the District have been compiled from Statistics of τailthe returns for the five years, 1902-06, borne trade. and are shown on the next page, but the period is a somewhat unfavourable one from a commercial point of view, as it includes two bad seasons. During the above period the exports averaged 2½ million maunds of the value of a crore of rupees in round figures, or about Rs. 9 per head of population. As usual, the exports cannot be taken to represent accurately the trade of the District, as a considerable amount of the produce of the Mungeli tahsil is brought to Bhatapara station and timber and oilseeds come to Raipur and Dhamtari from Bastar, Patnā and Kalāhandī, and from parts of Drug District. On the other hand, some grain from the west of Raipur is taken to Rai-Nandgaon. The imports were nearly a million maunds, of the value of Rs. 77 lakhs or Rs. 7 per head of population. The excess of exports was thus only 23 lakhs or 2 rupces per head, a very low figure. It is probable, however, that with a few good years a large increase of exports would be obtained. The best year for exports 1905, when their value was nearly a crore and a-To this total, rice contributed Rs. 35 lakhs or 25 per cent, and wheat Rs. 31 lakhs or 22 per cent. bulk of wheat exported was actually greater than that of rice, being 1,064,000 maunds as against 944,000. Rice is sent to the northern Districts of the Central Provinces, and to Berar, Hyderabad and Bombay. Gurmatia. the best variety of coarse rice, is the most exported. Dhan or unhusked rice is sometimes sent to Bengal, where the people boil it before husking it. Wheat is generally sent to Bombay for the foreign trade.

EXPORTS.

Figures represent thousands.

	A '	1903.	2	1903•	ž	1904.	χ,	1905.	10	1906.
Articles.	Quantity.	Value-	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	M ds.	Rs.	M is.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
	990	000	000	000	000	000	000	000	000	8
Ram Cotton	-	45	15	113	1	1,49	77	44	6	1,68
		7.		15	4	23	ς,	56	'n	23
		1 37	13	2,80	140	2,08	411	6,43	321	3,91
Fodder		4		Les 2 40 2	15	. 27	70	38	23	44
		17.56	304	10,22	880	31,88	944	34,76	881	36,77
Wheat	1.00	17.25	322	8,47	566	15,92	1,064	31,25	+58	15,75
es & skins	30	5.26	34	7,47	27	8,18	42	12,87	47	14,81
*** 277.50		1.26	1,0	1,43	7	2,52	18	6,62	24	10,51
:		7.80	20%	7,90	536	10,36	76	3,85	110	6,24
Other oilseeds	132	6,75	78	2,71	184	9,46	183	7,32	164	7,92
Other articles, val				, ,			,			
nown	740	15,18	271	17,76	504	70,22	1,047	35,83	773	36,18
All other articles, valuation	value				49		57	:	102	
TOTAL	1,800	73,29	1.460	60,44	2,682	1,02,06	3,869	1,40,01	2,917	1,34,50

IMPORTS.

Figures represent thousands.

	19061		1903-	ģ	\$	÷	*\$061	5.	5	19061
Articles.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value,	Quantity.	Value,	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs
	900	000	000	000	oun .	000	000	000	000	900
Cotton manufactures		20.64	65	26,25	19	28.11	76	34.78	77	37.44
resh fruits	<u></u>	15		- 511(15-d	9	23	9	24	7	27
Grain and pulse	189	5,35	217	5,77	122	3,44	83	2,31	84	2,89
opacco		23		- 94		19	4	55	80	92
unny bags		1,75		7,1,51	.38	3,72	\$	6,57	42	4,92
letals		2,31		2,16	. 25	3,36	33	5,63	38	6.43
;		97	. 22	1,01	27	1,24	33	1,52	45	2,10
:		2,55		3,04	42	3,21	38	3,31	47	5,29
alt	. 208	7.81	246	8,21	237	7,72	250	7,05	366	6,98
	٧,	70	9	89	4	62	'n	8	∞	1.24
dear	52	4,33	55	4,63	61	5,50	61	5,71	65	5.58
Timber		2,98	111	2,26	145	2,95	189	3,85	214	4.42
All other articles, value			•							
	144	9,83	137	10 91	131	11,13	172	17,08	222	21,11
All other articles, value	<u>a</u>				-		_			
unknown	:	:	:	:	70	: :	. 17	:	27	:
		-					_ -		_	
Torrat	895	29.60	- 047	67.26	923	71.42	1,031	89,28	1,150	99.50

164. Linseed and til are the principal oilseeds exported, but the cultivation of linseed has largely fallen Other exports. off in recent years. The average exports of linseed for the five years ending 1906 were 110,000 maunds valued at nearly Rs. 5 lakhs and of sesamum 165,000 maunds valued at 7½ lakhs. Considerable quantities of tilseed are brought to Raipur from Khariar, Kalahandi and Patna. Rape, mustard and castor are exported in small quantities. Sesamum oilcakes from the Raipur factory are sent to Berar, and castor-oil to Nagpur for burning. The exports of myrabolans were more than 400,000 maunds, valued at 6'4 lakhs in 1905. The nuts are gathered and dried in the forests and brought to the collecting centres, of which Dhamtari is the chief. Here the outer covering is removed by women in store houses kept by the agents of the Bombay firms. The nuts are then put into bags and sent to Bombay, Calcutta or Cawnpore, while the seed residue is bought up by brick and tile burners for fuel. Lac is another valuable for est product, the export of which is increasing annually; it rose from 5,000 maunds valued at Rs. 1'26 lakhs in 1902 to 24,000 maunds, valued Rs. 10'51 lakhs in 1906. Lac is brought to Dhamtari from the forests of Sibawa, Bindra-Nawagarh and Khariar, and from those of Kanker and Bastar as far as Jagdalpur. In 1907 the price of stick-lac at Dhamtari was Rs. 160 per bojhā of 192 seers, but in 1906 it was Rs. 350 per bojhā. Lac is sent to Mirzāpur to be made into sealing-wax and also to Calcutta for export.

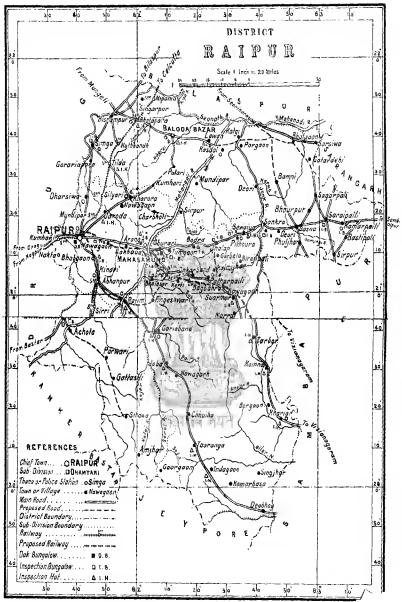
Teak, sāl (Shorea robusta) and bija (Pterocarpus Marsupium) are the principal timbers exported, and during the five years ending 1903 more than 100,000 broad-gauge and 200,000 narrow-gauge sleepers were sent from Bindrā-Nawagarh alone. During the rains timber and bamboos are floated from the Sihāwa range down the Mahānadi to Dhamtarī and from Bindrā-Nawagarh down the Pairi to Rajim. The exports of hides and skins rose from 30,000 maunds valued at Rs. 5.26 lakhs in 1902 to 47,000 maunds valued at nearly Rs. 15 lakhs in 1906, the increase in bulk being about 50 per cent, and in

TRADE. 189

value 200 per cent. As in other Districts, a considerable trade has recently sprung up in dried meat, which is usually sent to Madras. Mahuā flowers are sometimes exported to Nāgpur and Kamptee for the manufacture of liquor.

165. The total imports of the District increased from 900,000 maunds valued at about 60 lakhs in 1902 to 1,150,000 maunds valued at nearly

a crore in 1906, or from Rs. 51 to Rs. 9 per head of population. Cotton manufactures accounted for 37 lakhs or more than a third of the total imports in 1906, having increased from 20 lakhs in 1902. The increase took place in European yarn and piece-goods, the imports of yarn having risen from one to seven and-a-half lakhs and of piece-goods from five to fourteen lakhs during the five years. This is a striking indication of the improvement in the dress of the people and the spread of the taste for finer and better cloth. The imports of Indian yarn and piece-goods were highest in 1903 when they were valued at twelve and seven lakhs respectively and have since somewhat declined. The average figures for the quinquennium were: - European yarn 3'8 lakhs; Indian yarn 10'7 lakhs; European piece-goods 9 lakhs; Indian piece-goods 6 lakhs. Indian thread comes from Hinganghat, Badnera and Pulgaon and cloth from Raj-Nandgaon, Nagpur and Cawnpore. Silk cloths come from Benares and Burhanpur. The imports of metals were nearly 61 lakhs in 1906, the principal being iron manufactures, wrought iron and wrought brass. increase under this head has been very large in recent years, the figure for 1902 being less than 21 lakhs, and this, like the increasing use of European cloth, is a satisfactory indication of the general rise in the standard of comfort. The bulk of salt imported rose from 208,000 maunds 171 1902 to 266,000 maunds in 1906. owing to the decrease in the duty the value declined from nearly eight to seven lakhs of rupees. The consumption per head of population was nearly 19th lbs. in 1906 against 15 lbs. in 1902. The figures for sugar show an increase from



NOTE.—The Longitudes are referrible to the Greenwich Meridian, taking that of Madras Observatory as 80°-17'.21" East. They require a correction of — 2'.27" to make them accord with the most recent value of the Geodetic Longitude of that Observatory, uiz., 80°-14'.54"

52,000 maunds value 4'3 lakhs in 1902 to 65,000 maunds value 5'6 lakhs in 1906; but as compared with other parts of the Province the consumption appears to be very small. Provisions rose from 2½ lakhs in 1902 to more than 5 lakhs in 1906. Cocoanuts are the principal item under this head, but the statistics are not separately given. Ghi is obtained from Wardha and Berar, the quantity produced locally being insufficient for consumption. Turmeric, which is scarcely produced at all in the District, is brought from Patna and Berar. Sago comes from Madras and Bombay, and cloves, cardamoms and cocoanut-oil from Bombay and Cuttack. Women now put cocoanut instead of sesamum oil on their hair. The imports of kerosine oil increased from 21,000 maunds, value Rs. 97,000 in 1902 to 45,000 maunds, value Rs. 2'10 lakhs in 1906. Tobacco is imported annually to the amount of 4,000 maunds valued at nearly half a lakh. It is brought from Ganiam and Mirzapur, the former being known as bisamkat and the latter as purabi. Imported tobacco is consumed in towns, but the cultivators of the interior smoke the house-grown weed which is known as ari.

166. The principal stations for exports are Raipur, Bhatapera and Dhamtari. Out of a Railway-stations. total bulk of exports of nearly four million maunds in 1905, Raipur sent out 1,700,000 or 42 per cent., Bhatapara 1,200,000 maunds or 30 per cent. and Dhamtari 460,000 maunds or 11 per cent. Raipur and Bhatapara are the chief stations for the export of grain, Raipur sending rice and Bhātapāra wheat. Myrabolans and other forest produce form the bulk of trade from Dhamtari. Tilda and Rajim are the only other stations having a considerable amount of trade. In respect of imports Raipur is much the most important station, having more than 60 per cent. of the total for the District. Bhatapara receives 15 per cent., Dhamtari 10 per cent., Tilda 5 per cent., and Rajim 4 per cent.

167. Messrs. Ralli Brothers are the principal wholesale exporters of grain and oilseeds. Classes engaged in madan Cutchis act as retail dealers and trade. go round to villages buying up grain. Hardware and stationery are imported and retailed by Bhàtias, while Mārwāri Baniās trade in cloth and thread and carry on business in moneylending and exchange. Two European firms as well as natives of all classes are engaged in the lac trade. Parsis sell European stores and foreign liquors while Messrs, Shaw, Wallace and another company deal in Burma oil.

COMMUNICATIONS.

168. The project for a light trainway to connect Nagpur with the extensive grain-producing coun-Railways. try of Chhattisgarh was first mooted by Sir R. Temple about the year 1863, but owing to financial and other considerations commencement of the work was delayed until 1878. The scheme finally sanctioned was for a metregauge railway from Nagpur to Raj-Nandgaon and this line was opened on the metre-gauge in 1882. On the formation of the Bengal-Nagpur Railway Company the line was converted to the broad-gauge and extended to Raipur in 1888, to Bilaspur in 1889 and to Asansol in 1891. The direct connection with Calcutta through Kharagpur was completed in 1900. The main line of the railway enters the District at Kumhari on the west and continues in an easterly direction to Raipur. which is 188 miles from Nagpur. Here it turns to the northeast and leaves the District beyond Nipania station, the length of line within its borders being 63 miles with eight stations. From Raipur a branch line on the narrow-gauge has been constructed to Dhamtari at a distance of 46 miles, and from Abhanpur another branch goes to Raiim 28t miles from Raipur. This narrow-gauge feeder was opened in 1900. A new line is at present being built by the Bengal-Nagpur Railway from Raipur to Vizianagram on the east coast. The

line is on the broad-gauge, its estimated length being 311 miles and its cost $2\frac{1}{2}$ crores. A railway is also projected from Raipur to Sonpur with a continuation to Khurdā Road.

169. At the 30 years' settlement the District had three principal trade routes, the Great Eastern Principal roads. Road from Raipur to Nagpur, the road to Jubbulpore through Mandla over the Chilpi pass, and the road to the east coast through Khariar and Jeypore. The traffic on the two latter routes was generally carried on by Banjārās with pack-bullocks, the Chilpi Ghāt being quite impassable for carts. The Great Eastern Road and that to Jubbulpore have now been superseded by the Raipur-Nagpur and Bilaspur-Katni lines of railway. The most important road in the District at present is that from Raipur through Arang dividing at the Mahaoadi with two branches, which lead to Sambalpur and Khariar respectively. The road is metalled as far as the Mahanadi crossing, 27 miles from Raipur. The Sambalpur branch continues for 87 miles to the District border and is gravelled. The Arang-Khariar road runs for about 100 miles to the southern border of the District, passing Mahasamund, Nawapara (Suarmar), Tarbor. Komnā and Khariār, and is continued to Kalāhandī. It is proposed to raise this road to the first class. Both these routes now carry a large amount of traffic, of which, however, they would be deprived by the construction of the Raipur-Vizianagram and Raipur-Sonpur railways. Prior to the extension of the Bengal-Nagpur Railway to Cuttack and Puri the Sambalpur road was a great route for pilgrims, who visited the temple of Rajiva Lochan at Rajim on their way to Jagannath. In 1894-95 a return compiled during the cold weather months showed that 227 carts crossed the Mahanadi daily on an average, of which a third came from Sambalpur and the remainder along the Kharjar road from the Raipur zamindāris and the Patnā and Kalāhandī States. Oilseeds form the principal product of this tract. The road next in importance is that from Dhamtari through Kanker to Jagdalpur, Känker being 40 miles from Dhamtari and Jagdalpur 160 miles. Considerable quantities of all kinds of forest produce are brought along this road, which is gravelled. It passes for only three miles through the Raipur District and for 14½ through Drug. Another gravelled road connects Dhamtari with Sihāwa and a new route is being constructed to Drug through Potiadihi. The old road from Dhamtari to Raipur ran through Bhakhara and was only 38 miles long, but was crossed by many streams and was impassable during the rains. A new alignment was consequently selected following the line of drainage separation between the Mahanadi and Seonath rivers, which increases the distance to 47½ miles, but can be used throughout the year. The road has been gradually superseded by the narrow-gauge railway and only small quantities of hides and grain are now taken along it by the cultivators in their own carts.

170. The new road connecting Raipur with the large market and tahsil headquarters town of Other roads. Baloda Bazar is also important. The total length is 51½ miles and the sections from Raipur to Kharora and from Palari to Baloda Bazar are gravelled, while the intervening strip is in course of construction. The road from Bhatapara station through Baloda Bazar and Lawan up to the Mahanadi river is also an important railway feeder, its total length being 301 miles. The road is now metalled throughout its length. To the west of Bhatapara the road to Mungeli, crossing the Seonath at Nandghat, is also much used, carrying the bulk of the trade of the Mungeli tabsil. A new feeder is now being built from Bhātapāra to Chandkhuri in Drug District, a distance of 6 miles. Chandkhuri is an important mission centre and has a large leper asylum. The old road from Raipur to Bilaspur was constructed about the year 1860 and was a much-frequented route until it was superseded by the opening of the railway in 1888. used by carts coming to Raipur or Bhatapara with the wheat of Kawardha or Mungeli. It is proposed to metal this

OLD FORM OF COUNTRY CART WITH SOLID WHEELS.

Same, C. W. Mart.

route from Raipur to its junction with the Simga-Kawardha road at the 28th mile. This latter is also an important connection, running from Tilda station through Simga and Bemetarā to Kawardhā. The produce of Kawardhā and the north of Khairagarh is carried over it to Tilda station. Another link connects Tilda with the Raipur-Baloda Bazār road at Kharorā and is to be continued to Sirpur on the Mahanadi. The Great Eastern Road to Nagour is now but little used as the railway has followed the same alignment and runs close along-side it. A length of 12 miles only falls within the Raipur District and is gravelled. In the south of the District a new road has been built from Rajim to Deobhog on the southern border, having a length of 110 miles, of which all but eighteen lie within the Bindra-Nawagarh zamindari. Rajim is also to be connected with Mahasamund through Fingeshwar by a gravelled road, while another short link joins it to the Raipur-Dhamtari road at Abhanpur. The zamindāris contain several other gravelled roads constructed by the Chhattisgarh States Roads Department, such as those from Saraipāli and Basnā to Padampur in Borāsāmbhar, and it is in contemplation to construct others, of which the most important will be a road from Lawan through Bhatgaon and Sarsiwa to Sarangarh, a distance of 39 miles.

171. The District has 86 miles of metalled and 586

Statistics of roads and carts.

Statistics of roads but 78 of the latter class are maintained by the Public Works Department at a cost of Rs. 80,000. The District Council spend about Rs. 3,000 on 78 miles of unmetalled roads and about Rs. 500 on a length of 400 miles of village tracks. Carriage by road is on carts drawn by two or four bullocks or buffaloes. A pair of the local draught-cattle cannot pull a load of more than 12 maunds, but with buffaloes as much as 30 maunds can be put on a cart. The

price of a country cart is something under Rs. 50, and the same kind are used both for travelling and for carrying produce, light travelling-carts having only recently been introduced. In 1907-08 the District contained 51,333 carts.



CHAPTER VI. FORESTS AND MINERALS.

FORESTS.

The section on forests is taken almost entirely from an interesting note contributed by Mr. A. E. Lowrie, Deputy Conservator of Forests, Raipur. But as Mr. Lowrie's note treated generally of the forests of Raipur, Drug and the Feudatory States, it has had to be partly rewritten for the purposes of the Gazetteer.

Area and distribution of the forests.

Area Square miles or 26.7 per cent. of that of the District, excluding the zamindaris.

The Sonakhan forests, recently

transferred from Bilaspur, are still included in the Bilaspur Forest Division, while, on the other hand, the Raipur Division includes the Balod range of Drug District. Besides the Government forests the District has 853 square miles of private forest and grass land in the malguzari area and 2,169 square miles of zamindari forest. The total forest area is, therefore, 4,342 square miles or 44 per cent. of that of the District. Of the 1,201 square miles of forest in the Raipur District, excluding the Sonakhan1 range, 1,194 are A class forests. The forests consist mainly of two large blocks in the south and east of the District. The forests are badly situated for supplying the needs of the population and the large central plain bare of any woodland and in parts, indeed, almost treeless. There is no jungle within 35 miles of Raipur town. With the exception of the Lawan pargana the process of denudation had been completed before the commencement of British rule in 1854. The Government reserves extend in

All statistics given subsequently do not include those for Sonakhan forests, which are included in the Bilaspur Forest Division for management.

a circular direction from east to west, bordering the open plain below Baloda Bazar, Arang and Dhamtari. mālguzāri forests lie interspersed with the Government forests, in the same localities and beyond these are large tracts of jungle belonging to the zamindaris and Feudatory States. For the purposes of management the forests are divided into six ranges, Lawan and Sirpur-Khalāri constituting the main eastern block; and Singhpur, Dhamtari, north Sihāwa and south Sihawa forming the southern block. The Sonakhan range lies detached to the south of the Mahanadi. The north and south Sihāwa ranges lying on either side of the Bārābhandar plain, which contains the head waters of the Mahanadi, include the most important forests, containing valuable sāl. The northern range is level or undulating, but the southern rises steadily from north to south, and its western half is a mass of steep hills intersected by a network of ravines. The Singhpur and Dhamtari ranges lie to the south of Dhamtari and north of the Sihawa forests. The surface is broken up into low hills and the soil is dry and friable, the principal rock being metamorphic sandstone. The Lawan range lies to the east of the Mahanadi in Baloda Bazar tahsil. It is hilly to the north and west and fairly level in the centre and to the south-east. Sirpur-Khalari range lies to the east of the Mahanadi adjoining the zamindaris and consists of low level ground alternating with stony plateaux, with abrupt and high hills in some of the reserves. This supports a low mixed growth of stunted coppice, with a fair sprinkling of mahua, salai (Boswellia serrata) and other standard trees.

173. The whole area may be broadly divided into mixed and sāl forest, the former being the poorer and more common type. Occasionally teak is found in the mixed forests, but there are few valuable trees of this species in the Government reserves. The timber of the mixed forests is more or less in the pole stage, but when cut, it commands a

ready sale, even though the greater number of the species found are inferior woods. Timber trees of a better class are scattered over the area as sāj (Terminalia tomentosa), bīja (Pterocarpus Marsupium), dhaurā (Anogeissus latifolia), kusum (Schleichera trijuga), karrā (Cleistanthus collinus), khair (Acacia Catechu), mahuā (Bassia latifolia) and tendū (Diospyros tomentosa). This type of forest is found both on the level and the sides and tops of the hills. Where the soil is poor the growth is stunted and sparse with much grass land, but on richer soil the forest may be well grown and dense. In the zamīndāris of Khariār, Bindrā-Nawāgarh and Deori, teak is found in the mixed forests but except over limited areas nearly all the timber of any girth has been cut out.

174. The sal forests form a distinct type and, with the exception of a limited area in the north-Sal forests. west corner of Drug District, the bulk of the sal forests lie in the south and east of the Raipur District, comprising a large area in the north-east half of Bastar, the south-eastern zamindaris, the Sihawa ranges of Government forest, and an area of about 20 square miles known as the Kantranala reserve of Lawan range. The sal (Shorea robusta) grows chiefly on gneiss soil mixed with laterite and is for the most part confined to fairly level and undulating ground, between the hills running from east to west in both belts of the sāl forest of Drug and Raipur. The hills themselves rising at times to 2,500 feet are intersected by numerous ravines and contain, on the whole, a poor forest growth with or without teak and practically no sal. In these forests the sal is more or less gregarious, its principal associates being bija, sāj, dhaurā, karrā, jamrī (Eugenia sp.) and a number of trees of inferior wood. Along the Sondhal river, a large tributary of the Pairi, sāl associates with teak and forms quite a feature on either bank. This is, Mr. Lowrie states, the only place in India where the two species are found together. The sal is leafless for a very short time in March and presents

a beautiful scene when the new foliage tinged with red begins to appear. It is then that the flowers of the $s\bar{a}l$ come out and for miles the forest is a mass of green flecked with white; the air is laden with their scent and myriads of bees are busy gathering the honey, which is as good as any to be found in England. In such scenery one forgets that the hot weather has set in.

175. The following statement shows the revenue under various heads for selected years:—

		Timber.	Fuel.	Grazing and grass,	Bamboos.	Minor produce,
1902-03	}	6,300	4,800	10,600	1,500	15,200
1903-04		6,800	1,100	9,900	2,500	14,500
1904-05		12,500	6,300	13,700	3,300	11,800
1905-06		12,800	1,400	18,900	3,100	12,000

Considering the extent of the forests the revenue from timber and firewood is small, but honeycombed as the Government reserves are with zamindari and malguzari forests the administration is most difficult. Sales are confined to a limited amount of house-poles for local consumption, but the main supply is obtained from private sources; for fuel there is very little demand. The Sihāwa forests contain the most valuable sāl in the pole stage, but nearly all the large timber has been worked out. In former years all these forests suffered greatly from dahia or patch cultivation so that the poles are generally the results of stool shoots; and the practice of tapping the sāl for resin has also had a very injurious effect. The sāl poles do not at present command the sale which might be expected, as the inferior species satisfy the local demand, but if a passable road were made from Dhamtarī to Sihāwa.

a good demand would at once spring up for sāl poles. The absence of any local industries such as cotton mills affects the revenue a good deal. Bamboos are found only in the south Sihāwa and Lawan ranges and these only over a limited area of about 40 square miles. They command a ready sale, fetching as much as six rupees a hundred when cut and floated down the Mahānadi to Dhamtarī.

176. A considerable amount of revenue is derived from grazing and commutation dues. The bulk Minor produce. of the fees are collected on the village assessment system, by which the whole village pays a lump sum down for the privilege of grazing their cattle and extracting minor produce for their own use. Thatching grass is also an important item, and the villagers come with their carts to cut and remove it. The species cut are gandri (Iseilema laxum) and sukla (Heteropogon contortus) and they are sold at three to five rupees a cart-load of 1,000 to 2,000 bundles. Lac is the most important item of minor produce and is cultivated on the kusum (Schleichera trijuga), the palas (Butea frondosa), the khair (Acacia Catechu), the dhobri (Dalbergia paniculata) and the ber (Zizyphus Jujuba). The most valuable lac is produced on the kusum tree which abounds in the District, and the cultivation is carried on by Gonds, Binjhwars and Kamars. To infect the tree five or six sticks containing the insects wrapped in rice straw are tied on to the branches and they then swarm out over them. process is carried out in February and August; and the harvest is obtained in each case about six months later. The winter harvest is known as katki, and the summer one as batri, the former being the more valuable. Three years ago no lac was produced in Government forest. But during that period 102 forest villages have been established for lac cultivation and the insect has been propagated on 13,500 kusum trees. The present price of lac is Rs. 160 per $bojh\bar{a}$ of 192 seers. Next in importance are myrabolans or the fruit of the harra tree (Terminalia

FORESTS. 201

Chebula). This tree is common in the District, thriving best in the open and on a light and sandy soil. Large trees will give a maund or more of fruit in a good year. In the forests it gives a poorer yield. The nuts are collected in December and January and dried in the sun. Contractors take leases of the crop and collect it through the agency of the villagers, who bring it to Dhamtari and other centres. Here the Bombay firms have agents, and large godowns have been erected, in which the outer coverings of the nuts are removed by women and they are then placed in bags and sent to Bombay and Calcutta for export. The seed residue is bought by the brick and tile burners for fuel. The price of harrā or myrabolans varies according to the abundance of the crop from about Rs. 2-4 to Rs. 3-8 per palla of 121 seers. Another important product of the forest consists of the corolla of the flowers and the fruit of the mahuā (Bassia latifolia). This tree flowers in February and March. The flowers are collected by women and children and hundreds of them may be seen leaving their villages in the very early dawn to gather those which have fallen in the night. They afford a large addition to the food supply of the poorer classes. The outer covering of the fruit when green is eaten by the villagers and from the ripe seed a thick buttery oil is extracted, which is used both for cooking and lighting. Honey and wax are collected from the for ests and are the produce of three different kinds of bees, called locally bhanwar, the large bee, satpuria, the lesser bee, and oudan, the small bee. The kosā cocoons of the tasar silk moth are also collected and sold in the village markets at five to six for a pice. The principal tree on which the larvæ feed are the sāj (Terminalia tomentosa) and the dhaurā (Anogeissus latifolia), the cocoons from the former being of a white and those from the latter of a yellowish colour. Another article which is largely collected and eaten is chironji, the fruit of the char tree (Buchanania latifolia). Baichandi is the tuber of Dioscorea dæmona. It is prepared by boiling and continuous washing and eaten by the villagers. Tikhur or arrowroot is the tuber of Curcuma angustifolia, and is sold for food after being washed and pounded.

177. The following statement shows the results of forest Revenue and man-management:—
agement.

	Revenue.	Expenditure.	Surplus.
1902-03	 42,000	42,500	500
1903-04	 39,500	47,800	-8,300
1904-05	 5 3, 600	53,700	-100
1905-06	 54,900	-60,700	-5,800

After the constitution of the forests as Government reserves in 1878 they were under the control of the Deputy Commissioner, and were managed almost solely with a view to immediate revenue. A Forest Officer was appointed to Raipur in 1882, but until 1893 purchasers under the license system were permitted to visit any part of the forests, select their own materials, with the exception of certain reserved species, and cut according to their own wishes. Little had been done in the way of improvement until recent years, but the maintenance of the roads has now been taken in hand and good fair-weather tracks are being constructed through all ranges. As already stated the construction of a made gravelled road from Dhamtarī to Sihāwa is urgently required. A number of tanks have been constructed for the use of forest villages and for the watering of cattle during the hot weather Wells have been excavated in various places and resthouses have been built at Sītanadī, Birgurī, Gattāsilli. Nawapara and Nagari. In 1907 a special establishment was maintained for the protection of over 670 square miles of forest from fire.

178. The zamindari forests have been recklessly worked for years and the bulk of the area now con-Zamindāri forests. tains little or no large timber of value. In Khariar and Bindra-Nawagarh there is still a certain quantity of good teak, but it is rapidly being exhausted. The valuable sal forests of these and other zamindaris have also been denuded of nearly all timber of value. A contract for cutting the forests of Bindra-Nawagarh has been held for a long period by a local firm and during the last five years they have sold more than 100,000 broad-gauge and 200,000 narrow-gauge sleepers. beams rough-squared are also brought from the zamindaris of Kauria and Deori to Raipur and sold at rates varying from 13 annas to R. 1-4 a cubic foot. Next to teak and sal the most important tree is bijasal (Pterocarpus Marsupium), and this is also brought to the market in fair quantities. Poles of other woods are sold to villagers by the cart-load at rates varying from three to five rupees. Dahia or patch cultivation is still carried on in the zamindari forests by the primitive tribes, who cut down large areas year by year without restriction. No silviculture is attempted and nothing is done to stop the fierce fires which yearly sweep through both malguzari and zamindari forests. The zamindars have started a forest department, but the men are employed solely for the purpose of issuing permits and collecting revenue. The right to remove minor produce is leased to a contractor who pays a fee for the contract and a royalty on the produce which he removes according to weight, A substantial revenue is obtained by this means but it might be increased with better management.

179. The malguzari or private forests of village promalguzari forests.

prietors are confined to the south and east of the District, where they are generally adjacent to the Government forests. The forests have with few exceptions been worked out and nearly all the large timber of any value extracted. The village of Borai is the only one in which large workable sal is now standing. Poles from private forests are sold in large numbers at a nominal rate of two and

three rupees a cart-load to villagers coming from the open The large sal of four feet and upwards has been cut by contractors and converted into railway sleepers. Bamboos do not exist in any of the village forests. Owing to the large demand for grass the village proprietors make a good profit by selling it. In fact in some cases it pays them to let the fields remain fallow in order that a good crop of gandri grass may be obtained. The chief item of minor produce is lac which is cultivated on the kusum tree, usually by the Gonds, Binjhwars and Kamars of the village. To these men the trees are farmed at a fixed rate yearly. Only in a very few cases do the proprietors themselves cultivate lac, and those who do are nearly always Muhammadans. The value of this product is now being realised by the people with the result that the rates charged by the owners of the trees have been largely enhanced during the past five years. The free collection of mahua by the villagers is nearly always permitted. In fact, in most villages the mahua trees though nominally the property of the malguzar, really belong to some one or other of the tenants.

180. The progress of arboricultural operations on roads in charge of the Public Works Department in the District has been very backward owing to the inadequacy of the funds allotted for the pur-

pose. There are 22 roads in charge of the Public Works Department with an aggregate length of 572 miles. Of this length only 153 miles have been provided with avenues 15 miles of which are under maintenance at present. For 247 miles avenues are not required as the roads pass through forests. 156 miles remain to be provided with avenues. Unless the grants are materially increased it will take an indefinite number of years to complete the work even on existing roads. At present, the average expenditure which the Public Works Department incurs every year on arboriculture is Rs. 2,200 a sum which if concentrated on one or two lengths may eventually result in some improvement. Avenues (including those under maintenance) of any consi-

derable lengths exist on the following roads, but these are not continuous, gaps being frequent.

Raipur-Bilaspur road 39

Raipur-Bilāspur road		•••		• • •	39	
Tildā-Simgā road		•••	•••	•••	8	
Bhātapāra-Lawan road	•••		***		18	
Raipur-Dhamtari road	•••	•••	•••	•••	26	
Raipur-Kharorā-Palāri-I	Balodã	Bazār	road		28	
Raipur-Sambalpur road	•••	•••	•••	•••	17	
Great Eastern Road		•••	•••		9	

The two miles of avenue existing on the Rājim-Deobhog road were planted by the zamīndār of Bindrā-Nawāgarh; while a few gaontīas and tenants have begun planting trees on the Saraipāli-Sārangarh and Basnā-Padampur roads. On this latter road a peon on Rs. 5 per month is engaged to look after the work. The Public Works Department maintains ten nurseries, two on the Bhātapāra-Lawan road, two on the Raipur-Dhamtari road and one each on the Dhamtari railway feeder road, the Rājim branch road the Rājim-Deobhog road (Khālsa section), the Raipur-Palāri-Balodā Bazār road, the Raipur-Sambalpur road and the Arang-Khariār road.

The District Council also conducts operations on the following roads in their charge:—

	কুলানীৰ স	1 17	
Names,	Length,	Established Avenues	Avenues under maintenance.
Dhamtari Sihāwa road,	8	** ***	5
Dhamtari-Potiadihi road.	4		4
Seorinarayan-Sarangarh road.	30	*****	*****
Balodā-Simgā (fair weather road)	30	30 (with long gaps).	*****
Raipur-Mahadeo (fair weather road)	1		1
Total	73	30	10

Thus 40 miles are either established or under maintenance. Of the Dhamtari-Sihāwa road 3 miles do not require avenues as they pass through forest. The Seorinarāyan-Sārangarh road (30 miles) is not included in the present scheme of the Council. The average expenditure on arboriculture incurred by the Council every year is Rs. 2,253.

The principal kinds of trees planted on the avenues in this District are mango, $n\bar{i}m$ (Melia indica), pipal (Ficus religiosa), bar (Ficus bengalensis), karanj (Pongamia glabra), mahuā (Bassia latifolia), jāmun (Eugenia Jambolana) and siris (Albizzia Lebbek).

MINERALS.

181. The District of Raipur is singularly deficient in mineral products. Iron ore is found in small quantities scattered over the District, the principal sources being in Bindra-Nawagarh and Deori zamindaris, where it is worked by the local Lohars in manufacturing agricultural implements.

A sandstone of chocolate colour, locally known as Jalki stone, is obtained from quarries at Kumhāri and Khapri about 8 miles west of Raipur, and is used for flagging, milestones and fencing as it is easy to work. 16,000 to 20,000 cubic feet are used annually and the stone sells in Raipur at 6 annas per cubic foot.

CHAPTER VII.

FAMINE.

182. No regular reports of famine exist prior to 1868-69, but

Early famines.

it is known that in 1828 a failure of crops occurred. At that time in the landlocked tract of Chhattisgarh there was no effective demand in grain, except in the food-supply of the local population, and after a favourable harvest, rice could often be bought at 400 seers to the rupee in the interior; for although in other parts of the Province food-grains were then sold at a rate not much lower than that prevailing at present, yet the prohibitive cost of transport in the absence of roads and the want of a regular commercial class prevented the growth of a regular export trade.

In 1829 the price of rice rose to 12 seers to the rupee, and the effect of this difference from the ordinary retail rate must in itself have produced a famine. It must be remembered that at this period coin was scarcely seen in villages, and transactions were conducted by barter or cowries as a medium of exchange.

In 1833-34, owing to the distress in the north of the Province, grain was exported from Chhattisgarh by Government agency, and in the following year, 1834-35, the rice crop partially failed in Chhattisgarh itself. In spite of the prohibition of export, prices rose to 24 seers to the rupee, and thousands of people are reported to have perished. The revenue of nearly all the villages in the District declined considerably during the next few years, the country being at this time under Marāthā administration. In 1845 there was again local distress owing to the failure of the rainfall, but Raipur was less severely affected than Bilāspur. The price of wheat was 21 seers to the rupee and that of rice 27 seers, and a scarcity was experienced, but no details of it are available.

183. In 1868-69 the rains failed early in August, and no

The year 1868-69 and other seasons of scarcity.

substantial quantity was received from this time until after the rice harvest. The autumn and spring crops on the black soil tracts of the Drug and Dham-

tari tahsils yielded moderately, but in Raipur and Simgā the harvest was only a quarter of an average. The Lawan and Kasdol parganas were most severely affected. It is recorded that inferior proprietors and tenants surrendered their rights to land on condition of receiving help, and people left the distressed tracts in large numbers owing to the inability of the landlords to support them. Villages with forty or fifty tenants were reduced to two or three, and many villages were wholly deserted and fell back into jungle. The kodon crop had however been successful and the forest tribes were little affected. Five poor-houses were open through the year 1869 at the principal places, where aid was given to the destitute. The average attendance at the Raipur poor-house, the largest, was 466, and the total number of persons relieved for one day, 112,000. Funds were raised for the poor-houses by subscription and Government gave a grant of double the amount thus obtained. Two relief-works were opened in December 1868 on the roads from Simga to Borla in Kawardha State and from Bilaspur to Mandla. In May 1869 cholera broke out on the works and in four days there were 160 deaths. A general panic broke out, and the labourers, numbering some 7,000, fled. The Deputy Commissioner, Captain Twyford, at once set out to the spot and returned after reorganising the hospitals and doing much to restore confidence.

On his way back he was himself attacked by cholera and died after 28 hours' illness. The wretched deserters spread themselves broad-cast over the country carrying the disease wherever they went and it raged with unexampled violence till the month of August. The Government works were then closed, but owing to the distress in Lawan pargana a fresh work had to be opened there in June on the Lawan-Seori-

narayan road which was kept in operation till October. The total expenditure on works was only Rs. 50,000. About Rs. 25,000 of land revenue were suspended, and advances for seed were made to an extent not exceeding half of the land revenue or Rs. 300 in individual villages. The census statistics of this period are too inaccurate for any deductions as to the effect of the famine on the population, but there is no doubt that distress was severe, and in these days measures of relief would have been on an altogether different scale.

In 1877-78 the monsoon appeared in the last week of June, but long breaks in August and September were detrimental to both harvests. A fall of rain early in October partly saved the rice, but the spring crops were again injured by rainy and cloudy weather in February. The year was one of high prices and slight scarcity, but it is stated that the general condition of the people was not affected.

In 1886 the rainfall of both July and August was very scanty and good rain was not received till the middle of September. The high-lying rice was destroyed, but that in heavy land and the kodon yielded a fair outturn. The Dhamtari tahsil did fairly well, but in parts of Drug, Simgā and Raipur the crop was only a quarter of an average. Work was provided on several roads, and tanks were constructed at Chāndabhāta, Lohārdahri, Bhilai, Supelā and Deopuri.

In the following year, 1887-88, the rainfall of September and October was short and the rice crop was somewhat below the average. This was also the case in the next year, 1888-89, and the Simgā tahsil especially had poor harvests for three years running.

184. From 1891-1895 the District enjoyed a succession of fairly prosperous seasons in contrast to the rest of the Province, where the spring crops were being ruined by excessive cold-weather rain.

In 1894-95 the spring crops only were somewhat poor. But in 1895 the monsoon ended in the middle of September and

there was very little rain from that time till the end of October. The light rice and the small millets kodon and kutki were destroyed on high-lying fields and the spring crops were injured by lack of moisture in the cold weather. The harvest was only half an average, the Simgā tahsil as on previous occasions faring worst. The average price of rice in 1896 was 13 seers as against 17 seers in 1894. The poor classes suffered from want of food and a severe epidemic of cholera broke out in the hot weather. The death-rate for the year was 41 per mille as against 25 in 1895.

185. The monsoon of 1896 began favourably and continuous and heavy rain was received up The famine of 1897, to the end of August. During the early part of the monsoon the Seonath river was flooded seven times, causing great damage to riverside villages, and the cultivators everywhere cut the embankments of their fields to prevent the rice from being swamped. At the end of August the monsoon failed, only three inches of rain being received in September and none in October. Under the influences of of a hot sun and dry west winds during these months the rice crop rapidly withered, while the ground became too dry for the spring crops to be sown. The area under these latter was considerably reduced, but good showers in November and January revived the young plants and wheat and gram ultimately gave a fair outturn. Linseed and the pulses which are sown as second crops in the standing rice after the method known as utera failed completely. The outturn of rice was 38 per cent. of normal and of kodon 45 per cent., the combined harvest being 40 per cent. of an average. This following on the previous failure of crops produced a severe famine. The northern parts of Drug and Simgā and the Raipur tahsil to the west of the Mahanadi were most affected, while in the heavy black soil of the Dhamtari tabsil the crops yielded fairly well and the people profited by the high prices. Relief-works under the Public Works Department began to be opened in December 1896 and by the end of April twenty-five camps were in

existence. The people flocked to the works in numbers, which upset all previous calculations and at one time as many as 70,000 persons had to be employed. Several new roads were made, among them being those from Simgā to Kawardhā (21 miles), Tildā to Sirpur, Dhamdā to Deorbija, Drug to Bālod, Dhamdā to Gandai and the Balodā-Palāri and Bhāta-pāra-Lawan roads. Local works under Civil officers were also undertaken and 21 tanks were dug, while a large number of tanks were constructed or repaired by means of famine loans to mālguzārs, which were made without interest and with remission of a part of the principal. Altogether nearly 4 lakhs were advanced in famine and land improvement loans.

Village relief began to be distributed in February 1897 and eight poor-houses and forty-nine kitchens were also opened. The highest number of persons on all forms of relief was 106,000 or nearly 7 per cent. of the population in May 1897, and the expenditure was Rs. 18½ lakhs. More than 3½ lakhs were also distributed in advances under the Agriculturists' Loans Act and three lakhs were distributed from the Indian Charitable Fund. The mortality for the year 1897 rose to 81 per mille from 41 in 1896. Up to May 1897 the mortality was not large, but during this and the succeeding months it rose heavily. The birth-rate fell from 37 in 1896 to 27 in 1897. The average price of rice for the year 1897 was 9'3 seers, while in July and August 1897 it rose to 7½ seers. The annual rate was 140 per cent. higher than the normal one of 18 seers in the years before the famine.

No regular famine had occurred in the Central Provinces for nearly 30 years, and few or none of the officers of the Commission had any experience in dealing with this calamity. Relief measures generally were begun too late, the people being already severely distressed in the closing months of 1896. And though, when once the work was undertaken in earnest, the untiring energy and devotion of the Deputy Commissioner, Mr. H. M. Laurie, brought the administration to the highest possible degree of efficiency, this could not altogether rescue

the people whose condition was in many cases sunk too low.

Seasons between two great famines.

Seasons between two great famines.

Source of winter rains the spring crops were short. In the following year there was again no rain between October and January, but the harvest was, on the whole, a good one.

18%. The hot weather months of 1899 were marked by frequent and heavy showers. The mon-The famine of 1900. soon broke late and feebly in June. One good fall was received in July, after which no rain fell till the second week of August. The monsoon then reappeared and gave 11 inches in August, but soon after the beginning of September it finally ceased and no rain fell till the end of the year. The light rice and the bulk of that on the heavier soils failed entirely, while owing to the scanty rainfall the tanks did not fill and few of them gave any water for irrigation. The fields dried up and less than half the spring crop area was sown, while the crops withered from the absence of rain and returned little more than the seed-grain. general harvest was less than a quarter of an average. thus be seen, the Deputy Commissioner wrote, that the year 1899-00 was one of complete and absolute failure of both autumn and spring harvests and the rich and hitherto untouched Dhamtari tahsil gave way to it as completely as the poorest tracts swept by the first famine and inhabited by improvident Chamars, who look to Government and the grain stores and cattle of their neighbours to carry them through bad times. The late Sir D. Ibbetson was then head of the Province, and under his direction preparations for relief were begun in ample time and extended as the occasion for them arose. The Deputy Commissioner was Captain Macnabb. By the end of November 1899 twelve road-works had been

opened and no less than 58,000 people were in receipt of assistance. The numbers continued to increase so rapidly that the Public Works Department were unable to cope with them and the regular relief camps were supplemented by a large programme of village works. A comprehensive scheme was then drawn up to cover the whole District, and 56 charges in all were opened, in which in March 1900 nearly 200,000 persons, including dependants, were employed. Among the roads constructed the most important ones were those from Rāj-Nāndgaon to Antagarh, Rājim to Deobhog (for 19 miles), Lohāra to Dhamtarī (29 miles), and Gundardehi to Rāj-Nāndgaon (13 miles). A number of irrigation tanks were also constructed, among the most important of which were those at Sanjāri, Sorli, Marodā, Khapri Arjundā, Gundardehi, Kharorā and Hatod. Earth-work and collection of ballast were carried out for the Raipur-Dhamtari feeder line, the Raipur-Vizianagram Railway and the Bengal-Nagpur Railway. Large numbers of village works were also undertaken. Petty works consisting of small tanks, repairs to old tanks, the draining up of streams for water, repairs to village roads and the construction of wells, were carried out through the agency of malguzars or village proprietors to whom grants were made. Large works were conducted on the gang system under paid officials. Altogether 339 new tanks were constructed and 1,016 existing tanks repaired. Grass cutting operations were carried out by the Forest Department and nearly 9,000 tons of grass were cut. Relief to weavers was only given on a very small scale, and doles to incapable persons in villages did not assume very large proportions.

after the breaking of the rains the principal form of relief adopted was that of the distributing of cooked food in villages. This was usually done under the supervision of the village proprietor, a paid clerk being employed to keep the accounts. In many cases Chamar cooks were employed to meet the caste prejudices

of the large Chamar population, while in the others the cooks were Brahmans. So long as the works were open the attendance at kitchens was moderate, but when they were shut down on the breaking of the rains, it assumed enormous proportions, the great bulk of the population being quite unrestrained by caste prejudice from the acceptance of cooked food. In August, 2,718 kitchens or centres for the distribution of food were open, and 660,000 persons or 42 per cent. of the entire population of the District were receiving food at them. Such a state of things has been absolutely unprecedented in any previous Indian famine.

189. Relief measures of all kinds lasted from October

1899 to November 1900, and during this period the highest number of persons on all forms of relief was 707,000 or 44½

per cent. of the population. The direct expenditure was a crore and 26 lakhs or fifteen times the annual demand for land revenue. Besides this, advances to the amount of eight lakhs were given out under the Agriculturists' Loans Act and four lakhs were distributed from the Indian Charitable Relief Fund. Practically the whole of the land-revenue demand of $8\frac{1}{2}$ lakhs was suspended.

From the very commencement of the famine missionaries of all denominations came forward with offers of assistance and nearly all of them took up duty in the supervision of relief. Among native gentlemen, the zamindar of Khariar, Brijraj Singh Deo, was most munificent in his charity. He expended about Rs. 8,000 on relief-works and maintained nine kitchens throughout the famine and made loans for seed grains to his tenants to the extent of Rs. 30,000. The action of one Bachia Teli of Kurud also deserves mention. Though only a tenant he gave Rs. 400 for the partial construction of a tank in the village as a relief-work and he and his family worked on it for a considerable time without wages. The mortality for the year was 58 per mille which cannot be considered severe. It rose in the hot

weather owing to the outbreak of cholera. There was a great scarcity of water, and in such an event the sources of supply became polluted and propagated disease. The infant mortality was also heavy on account of the abnormally high birth-rate of the preceding year.

The price of rice rose to $9\frac{1}{2}$ seers between October 1899 and January 1900. It then fell somewhat as imports flowed in from Bengal and Burma where the crop had been good, and fluctuated between 10 and 12 seers for the rest of 1900, the average for the year being $10\frac{1}{2}$ seers. Gram was the same price as rice and wheat about a pound to the rupee more expensive.

In the following year, 1900-01, the rainfall was heavy, but the area sown was short, a good deal Subsequent seasons. of imported Bengal seed failed to germinate, and owing to the lack of labour the crops were not properly weeded. The absence of cold weather rain injured the spring crops and the outturn of both was only about threefourths of an average. Some village relief had again to be distributed in the Dhamtari and Simga tahsils in the hot weather. In the following year, 1901-02, the regular monsoonwas very heavy, but the late rains were short and none was received in the cold weather. The spring crops were poor except on the best soil and the Lawan pargana in particular suffered heavily. A large number of Chamars and others migrated to Kharagpur where they found employment on the Bengal-Nagpur Railway.

191. In 1902-03 the monsoon broke very late, less than an inch being received in June and a long break occurred between the last week of July and the last week of August.

The monsoon also ceased early in September and only slight showers were received during the latter part of that month and October. The rice crop failed over the whole area west of the Mahānadi, while kodon only gave half a crop and the spring crops were poor. The harvest on an average was little more than a third of the normal. A regular programme of relief was initiated, the construction of several large irrigation tanks being undertaken as relief works.

At the end of April the total numbers on relief reached 60,000, after which they began to decline and the works were gradually closed down during the rains. Liberal advances were made for seed-grain and nothing more was found to be required. The price of rice during the year was 13 seers per rupee, and the death-rate remained very low.

192. After this the District enjoyed two good seasons, a moderate one in 1905-06 and another good year in 1906-07. But the next year, 1907-08, saw another weak monsoon characterised by a long break in July and an early withdrawal about the middle of September. The latter part of that month and October were rainless, but showers received subsequently benefited the spring crops. The heavy rain of August filled the tanks and a considerable area was irrigated. The crop varied from a quarter to more than half an average in different tracts. Apprehensions of the necessity for relief were entertained, but this was found to be unnecessary to any considerable extent.

The above account of the famines which have visited the District has shown that the rainfall especially of the later monsoon in September and October is highly precarious, and upon it depends the fate of the rice crop. Rice is one of the most profitable crops to grow, especially as second sowings can in good soil be made in the damp rice-fields, but it requires a substantial quantity of rain extending over a considerable period, and even a partial failure may do it irreparable damage. The past history of the District shows that the considerable expenditure on irrigation tanks now being incurred by Government cannot fail in the long run to be fully repaid.

CHAPTER VIII.

LAND REVENUE ADMINISTRATION.

193. The revenue history of the District is somewhat

Difficulties in getting statistics of previous settlements.

complicated by the fact that up to 1861 the present Raipur, Bilaspur and Drug Districts (with the exception of certain tracts recently added from Sambalpur)

formed only one District; and that after Raipur and Bilāspur Districts had been separated in 1861, a second partition of Chhattisgarh was carried out on January 1st, 1906, when the Sambalpur District, except Phuljhar, was transferred to Bengal, and a new District, Drug, was created out of portions of the old Raipur and Bilāspur Districts. However figures referring to the Raipur District as at present constituted have now been obtained for a period so far back as the first regular settlement of 1862 to 1868.

194. Of the system of administration under the Haiha-

Maratha administration and Colonel Agnew's reforms, yavansis (a Rājput family who held Chhattisgarh for centuries), nothing is known. In the middle of the 18th century the country was conquered by the

Marāthās, and we get some more definite information. The whole object of the Marāthās' administration was to extract the maximum revenue without the least consideration for their subjects. Chhattisgarh was divided into small administrative units under officials called Kamaishdārs, and these men made annual settlements of the villages in their charge. But the revenue was paid in three kists, and though the Kamaishdārs fixed the first two kists, the third was not fixed, and would naturally be as much as the official could possibly squeeze out of the lessee of the village. The result of this system was almost to ruin what had once been a flourishing, if uncivilised, country. Fortunately for Chhattisgarh, in

1818 the possessions of the Bhonslas came under British management for 12 years, during the minority of Raghuji. From 1818 to 1825 Chhattisgarh was administered by Colonel Agnew as Resident. This officer, whose name was long remembered in the District, reformed many of the abuses of the Maratha administration. He did not alter the system of annual settlements, but he took care that they should be more equitable, and he also reduced the number of Kamaishdars from 27 to 9. The result of better administration was that not only did the condition of the people improve, but that the revenue of the Chhattisgarh khālsa was raised from Rs. 3,31,470 to Rs. 4,03,224 (Nēgpuri 1 rupees) in eight years. When the Bhonsla Raj lapsed to the British in 1854, further progress had been made, and the revenue of the old Raipur District amounted to Rs. 2,78,536 (Company's rupees = 3,25,886 Nagpuri rupees).

195. During the next eight years settlements were trien-Early years of British rule.

nial, and the following were the amounts fixed for the old Raipur District:—

		1/1				Rs.	a.	p.	
1855 -5 7	•••	• • • •		2 1 1 1 1	• • •	2,78,536	5	8	
1858-60	•••	• • •	नवसम	F 115		3,11,192	11	4	
1861-62	•••					3,17,819	10) 4	

The proportion of this sum which fell on the present Raipur khālsa cannot be accurately stated. Taking the figures from paras. 286-300 of Mr. Hewitt's Report it would appear that the former revenue of the parganas reported on therein was Rs. 1,60,113 but a small portion of this tract was afterwards transferred to the Drug District. To this must be added Rs. 3,427 for the Tarengā tāhutdāri. Then there is the khālsa land east of the Mahānadi which has recently been transferred to Raipur, and the nearest guess that can be made as to the previous revenue of that tract is Rs. 3,300. Roughly speaking, then, prior to the first

¹ A Nagpuri rupee = about 13½ annas.

Rs. 1,66,840. As regards the zamindāris, the takolī or privileged revenue paid by Fingeshwar is not given in Mr. Hewitts. Reports; but as he says he treated the zamindār very leniently, it is probable that as in the neighbouring zamindāris, Narrā, Deori, Kauria and Suarmār, he made practically no alteration. Assuming this to be the case, the old Fingeshwar takolī may be put at Rs. 500 and taking this figure, the total takolīs of the zamindāris included in the present Raipur District stood at Rs. 3,826-14-0 in 1862, and the total revenue of the District at Rs. 1,70,666-14-0. This figure is, of course, only approximate.

196. In dealing with the land-revenue history of the next

Khālsa and zamīndāris dealt with separately. 46 years it will be advisable to treat the khālsa and zamindāri portions of the District quite separately. The reasons for this are as follows:—The zamindārs

hold on a somewhat different tenure from the malguzars, for though they are only ordinary British subjects, yet their payments are called takali like those of the Feudatory Chiefs, and are calculated on the revenue they would pay if they were malguzars, and not on their assets. Secondly, their payments are not strictly on account of land revenue, but have at one time or another included payments on account of pandhri, excise, police, etc. Thirdly, owing to changes of Government policy, the takolis of many of the zamindars have been altered during the currency of the settlement. It is therefore proposed to deal with the khālsa portion first, and after bringing its history up to date, to give the history of the zamindari settlements.

197. The first regular settlement was undertaken in 1862,

The first regular settlement—The survey.

when survey operations were started. It was completed by 1868 and the Report submitted in March 1869. The Settlement Officer who did practically the

whole of the assessment work was Mr. J. F. K. Hewitt of the

Bengal Civil Service. His work consisted of three distinct portions: the survey, the grant of proprietary rights and the preparation of a record of rights, and the assessment. The survey was a decidedly good piece of work, considering that he had a very small, and probably a very inefficient, staff. It was found to be only 10 per cent. out when the revenue survey was made.

198. In conferring proprietary rights, the only serious diffi-

Conferral of proprietary rights-The Tahut-daris.

the *tāhutdāris*. About these a word of explanation is required. During the first period of the Marāthā rule, large areas of

good land went out of occupation, partly owing to the iniquitous system of administration, but also to the raids of the Binjhwārs from the jungles of Sonākhān. To get these tracts recolonised the Government gave out large blocks of territory on clearance leases, the lessee being called a tāhutdār and the block a tāhutdāri or tāhut. At the time of the first regular settlement there appear to have been the following tāhutdāris in existence:—

 Lawan
 ...
 ...
 ...
 336 villages.

 Khalāri
 ...
 ...
 ...
 Villages unknown.

 Sirpur
 ...
 ...
 42 villages.

 Tarengā
 ...
 ...
 ...
 143 villages.

The first three were leased to Pila Sao Baniā of Lawan and his brothers, and the last was in Bilāspur and was settled by Mr. Chisholm, the Settlement Officer of that District. There are traditions of other $t\bar{a}hutd\bar{a}ris$ in the jungles, but nothing authentic is known of them. They were probably shikmi $t\bar{a}hutd\bar{a}ris$ under the Lawan family. It was found on investigation that the $t\bar{a}hutd\bar{a}rs$ had done practically nothing to assist in colonising the waste land, which the Gonds, Chamārs and Telis had carried out with their own resources, the $t\bar{a}hutd\bar{a}rs$ confining themselves to intercepting the natural increase of revenue, which would have resulted from the expansion of

cultivation. Mr. Hewitt accordingly recommended that the tāhutdāris should be broken up, the tāhutdārs being given full målguzari rights in any villages which they had founded themselves, and superior rights in villages, in the colonisation of which they had given material assistance. These suggestions were accepted by the Local Administration, and Pila Sao's appeals having been rejected by the Government of India, the Raipur tāhutdāris came to an end. Mr. Chisholm, in Bilāspur, took a different view. He apparently considered it sound policy to preserve such large estates and the Tarenga tahutdari was maintained. It was, however, settled village by village as if the tahutdar was only the malguzar of each village, and he obtained no leniency of treatment in revenue fixation. Chisholm made a few of the village headmen inferior proprietors of the villages they had founded, but in his proceedings he showed a marked determination to strengthen the tahutdar's position at the expense of the colonists. Certainly the Tarenga tahutdari was many years older than the Lawan tahutdari, but up to 1857 the tāhutdārs had resided in Raipur and not worried themselves about developing its resources. In that year their moneylending business broke down; and they then retired to Tarenga to see what could be made out of land.

199. The enquiry into the rights of tenants was much complicated by a system known as lākha-bāta.

Rights of tenants. bāta, which prevailed both in Raipur and Bilāspur. Under this system the village lands were periodically redistributed amongst the mālguzārs and

lands were periodically redistributed amongst the malguzars and tenants so as to ensure every member of the village community having a fair share of every class and position of land in the village, up to his cultivating capacity. The origin of this custom is obscure, in fact nothing certain is known about it; but it has been suggested by Mr. Blenkinsop that it was a result of the communistic religion of the Chamars. He argues that the Chamars being the oldest inhabitants of the country, their system would be likely to be adopted by subsequent immigrants. Mr. Hewitt in para, 173 of his Report advanced the

view that it was the result of the old Haihayavansi system of government, under which the revenue of a village remained unchanged for years, and it was to the advantage of the people to attract new settlers to assist in sharing their burdens. regards this theory, Mr. Hewitt adduces no evidence to show that revenue was not enhanced by the Haihayavansi rulers; and secondly, if the burdens were not increased, there does not seem much object in bringing in new settlers to share in the surplus. It may be presumed that there was a surplus in those days, for everyone seems agreed that Chhattisgarh was in a most flourishing condition till the Marathas came. The truth probably lies somewhere between these two theories. The example of the Chamars would certainly influence the rest of the people, but the system of lakhabata would only become really general when it became generally necessary, that is to say, during the time when the Maratha administration described in para. 194 was in existence. With the utmost farthing to be extracted by the Kamaishdar, and that too by the harshest means, it was obviously necessary to exploit the cultivating capacity of the village to the utmost, and this could only be done by redistributing the land according to the cultivating capacity of the ryots and malguzars. Also, if a new settler was to be attracted, he must be given some land already broken up, and not waste alone; and so the settling of new ryots would also lead to a fresh distribution of land. Mr. Hewitt, in the paragraph quoted above, absolutely denies the communistic origin of the custom; but Mr. Hemingway can quote from personal knowledge two cases in which the tenants claimed and obtained a lakhabata of land recently broken up from waste, and a third case in which the land was abandoned rather than that the claim should be admitted. All these cases took place so late as 1903. Of the actual method of distribution it is not easy to get a perfectly intelligent account. It appears that the ryots were divided into groups, each with its headman. The number of groups appears to have been usually five and the malguzar was a sixth group all by himself.

They then proceeded to divide the village into chaks according to the soil and position, and these chaks were divided by lot amongst the heads of the groups and the mālguzār. When each group had obtained its share, this was divided by lot amongst the members of the group. In an undulating village, containing many varieties of soil, the results of this minute subdivision are almost appalling. Dulnā in the Raipur tahsīl, with an occupied area of 859.63 acres, has 5,692 occupied khasrā numbers.

Such, roughly, was the system, and when the malguzars found that enquiries were being made into the rights of the tenants and learnt that those who had held the same land for 12 years were to be given occupancy rights, they proceeded to make distribution after distribution of the village land. However, when this was represented to the Chief Commissioner, he ruled that all old ryots who, but for this system of redistributing the village lands, would have acquired rights in their holdings, should be given similar rights in the land which they had taken in exchange. In this way the aims of the malguzars were defeated.

The assessment of revenue was a difficult matter because there were no trustworthy village Revenue assessment. papers, and rent concealment was practised wholesale. In these circumstances, the Settlement Officer set out to ascertain what would be a fair revenue rate. and this he adopted, regardless of the enhancement which resulted. He divided the District into groups, some of which were very large, and fixed his revenue rate for the group, after considering the soils, the condition of the people and the progress of cultivation. Even whilst his settlement operations were in progress, it would appear that prices had risen more than twofold, so that there was little danger of his enhancement being excessive. Doubts were expressed whether the rents which would give his revenue rates could be collected from the tenants, but the results justified Mr. Hewitt's estimate of the paying capacity of the District. For one thing, prices were

rising rapidly, and for another, rents had been enormously concealed, and the actual rent enhancement effected was not probably so very great. Another point to be noticed is that Mr. Hewitt did not profess to be basing his assessment on actual assets, but on prospective assets, and with this object in view, he assessed all culturable waste land. On the other hand, the percentage of the assets taken as revenue was reduced from a maximum of 85 per cent. to a maximum of 66 per cent. The result of his settlement, and that of Mr. Chisholm in those portions of Bilaspur which have now been transferred to Raipur, was to raise the revenue of the present Raipur khālsa to Rs. 3,04,523-9-10 of which Rs. 7,963 was not collected, it being the revenue of muafi villages. The previous revenue was about Rs. 1,70,667 so that the enhancement obtained was Rs. 1,33,867 or 78 per cent. largeness of the enhancement was mainly due to the change in the treatment of the tahutdaris. Thus the Lawan tahutdari revenue was raised from Rs. 8,386 to Rs. 41.433. The effect of the settlement on the tenants was to produce the following rent rates per acre for the different classes :-

i	Absolute	occupancy		•••	R.	0	7	7	
	Occupanc	у		•••	**	0	9	1	
	Ordinary	•••	नवामन् अपने	•••	,,	0	9	6	

The previous rents are unknown, the figures given by the natwaris being quite untrustworthy.

Factors influencing policy of the second settlement of 1885-89.

During the course of the settlement (which was for 20 years) there was a very large expansion of cultivation, and to some extent, an enhancement of rents; new tenants being usually let in on higher rents, so that by

the time the second settlement commenced, it was found that the following alterations had taken place in the rent rates per acre :-

```
Absolute occupancy
                          from R. 0
                                         7 to 0 8 9
  Occupancy ...
                           from
                                      9
                                   0
                                         1 to 0
Ordinary ...
                           from
                                  0 9 6 to 0 9 8
```

The occupied area had risen from 979,160 acres to 1,424,362 acres, and in accordance with the economic theories of the day it was concluded that this expansion must have been to poorer soils. However, further experience has thrown doubt on the theory that people colonising a new country will necessarily commence breaking up the richest soil, and gradually expand their cultivation till they subjugate the poorest land. certain circumstances they begin with the poorest soil, and gradually work their way to the rich land in the bottoms, and this process can now be seen going on in the wilder parts of the District. As far as can be gathered from the people, these poor gravel uplands have always been under cultivation. The fact that it is the black soil which has gone out of cultivation as a result of the famines, is a further argument, if any is required, in favour of the view that it was the last to be brought under cultivation. It is obvious, also, that with such a large spread of cultivation and some spontaneous rent enhancement by the malguzars that there would be a very large revenue enhancement, should the Settlement Officer leave rents practically alone. Thus the following seem to be the factors which guided the Settlement Officer in the second settlement of the Raipur District:-

- (1) The possibility of obtaining a large enhancement of revenue without touching tenants' rents, owing to the expansion of cultivation.
- (2) The assumption that the said expansion of cultivation must have been to inferior soils.

The same views were taken in Bilaspur, for both Districts were resettled whilst Mr. (now Sir) Bampfylde Fuller was Commissioner of Settlements. The Raipur settlement was commenced by Mr. Kennedy of the Punjab Commission, and that of Bilaspur by Mr. Carey, but after a short time Mr. Kennedy returned to the Punjab, Mr. Carey took up the Raipur settlement, and R. B. Purshottam Das was put in charge of the Bilaspur settlement.

202. The two settlements were carried out on the soil unit system invented by Mr. Fuller. The soil unit system. Briefly, the system is as follows. soil is given a special factor for each position, these factors being fixed according to the relative values of the soils and positions. Thus kanhār baherā was given a factor of 24 whilst bhāta tikrā was given a factor of 2. The area under each soil in a holding is multiplied into the appropriate factor, and the results added together. The total number of soil units in a holding are thus obtained. This total is then divided into the rent of the holding reduced to annas, and the result is the incidence of the rent in annas per soil unit. If this process be carried out for all the holdings in a village. the incidence of the total rents on the total of the soil units is obtained and a basis of comparison with other villages is thus provided.

The assessment is made by tahsils, and the tahsils are divided into groups of villages. After due consideration of the unit incidences of the present rents in the villages in the group, the Settlement Officer proposes (1) a standard group rate which is to be the ideal unit incidence of his proposed rents, (2) the rates he suggests as guides for the assessment of each individual village, these rates as far as possible to represent the unit incidence of his proposed rents in each village. These rates are sanctioned or revised by the Chief Commissioner and deduced rents are calculated for each holding by multiplying the sanctioned rate for the village into the number of soil units in the holding; the result is the deduced rent of the holding in annas. The Settlement Officer then proceeds to fix the rent of each holding, using these deduced rents as guides.

203. The result of this settlement which was carried out during the years 1885 to 1889 ment on rents and revenue.

Was to raise the tenants' payments by about 14 per cent. The following

table gives the variations in tenants' payments since the first settlement:—

Rent rate per acre.	At Mr. Hewitt's Settlement.	Prior to revision.	As fixed by Mr. Carey.
	R.	R.	R.
Absolute occupancy.	0-7-7	0-8-9	0- 9-3
Occupancy	0-9-1	0-9-2	C-10-7
Ordinary	0-9-6	0-9-8	0-10-5

On the other hand, the revenue of the *khālsa* was raised from Rs. 3,04,523 to Rs. 5,36,901 which gave an enhancement of Rs. 2,32,378 or 76 per cent. The revenue absorbed 54 per cent. of the assets.

204. The enhancement of rents was thus smaller in proportion, than the enhancement of revenue.

After this settlement the large landowners in the Dhamtari tahsil practically
gave up rent enhancement unless they could hope to con-

ceal it from the revenue authorities. Instead of raising the rent of a holding when it was taken by a new tenant, they started the practice of taking large sums of cash down in consideration of the tenant's holding at the same rent for the period of settlement. An examination of the nazrānas paid in the Lamtarā group of the Dhamtari tahsīl showed that these were equivalent to an enhancement of over 250 per cent. but the whole of this went into the pockets of the mālguzārs. In the other tahsīls, nazrānas are not so generally taken, and a certain amount of rent enhancement has taken place, especially in the Tarengā tāhutdāri, and in the Mahāsamund tahsīl. The reason for this is threefold. In Tarengā the villages, in which the rent enhancement is most marked, are held by muāfidārs, who are not affected by the enhancement of the revenue. In the rest of the District there are a large number

of villages held by small men, who would not think of this system of nazrana-taking, except in the way of the small sums which it had always been the custom for new comers to pay; and finally some villages have passed to moneylenders who do not feel the reduction of profits, as it took place before they acquired the property. But a to take nazrānas instead of enhancing rent has certainly developed. Further, the stronger malguzars make regular collections from their tenants in addition to their rents, under the plea that the money is wanted for pan or clothes; and should any special expenditure be occasioned by a marriage or pilgrimage, or by the purchase of a horse or gramophone, the tenants almost invariably have the honour of contributing. Lastly, the low level of rents has induced the malguzars to add to their home farms, not only for the purpose of cultivation. but in the hope of being able to give out the land on yearly leases at full competitive rates (such leases of land being called regh leases). The area of the home farm in the actual cultivation of the malguzars has risen from 237,711 acres at settlement to 391,532 acres in 1906-07, and in addition to this there is the large area let out on regh, which under the existing rules must be recorded in 'ordinary' right.

205. There is some doubt, also, whether this leniency in rent fixation benefited the tenants. As stated above, the malguzars have spared no pains to get land into their own hands. But the worst result, according to the view held by many, was the softening of the tenants' characters. Prices continued to rise, and profits to increase, till 1896; and then the bad years came, and the Chhattisgarhi completely broke down. Mr. Blenkinsop (who was in this District as Settle-

ment Officer from 1897 to 1903 and was present during both the famines of 1897 and 1900) very strongly insists on the deterioration of the people's characters, pointing out that in the old days, when there was always something of a struggle for existence, the Chhattisgarhi had met crop failures with success; but after this long period of low rents and affluence they absolutely failed to respond to the call on their courage and endurance. It is thought that a backward and uncivilized people, such as are the cultivators of Raipur, require the constant spur of an adequate assessment if they are to do their best.

The third settlement. Its progress up to August 1908.

The were good and it was decided in 1905 to make a fresh start. Up to date the whole of the Dhamtari, Baloda Bazar and Mahasamund tahsils and about half the Raipur tahsil have been attested.

Revised rents and revenues have only been announced in the Dhamtari tahsil, as this work was interrupted by a partial failure of the crops in 1907-08. This completes the history of the revenue administration of the Raipur *khālsa* up to the present day.

207. The zamindāris are The Zamindaris. number and are as given below :-Kauria Narrá Deori from the old Raipur District settled by Suarmār Messrs. Hewitt Carey and Scott. Fingeshwar Bindra-Nawagarh Khariār Katgi Transferred from the Bilaspur District and settled by Mr. Chisholm and Bhatgaon Bitaigarh R. B. Purshottam Das. Transferred from the Sambalpur District. Phulihar 208. From the very beginning the zamindars have received specially lenient treatment. Their posi-Zamindars leniently tion was much stronger than that of the treated. malguzars, not only on account of the

length of tenure (which in several cases extended back for

many centuries), but also because of the influence they had with their ryots. Many of them, in fact, were chiefs, and their ryots called them Raja. But it is also certain that at the time of the first settlement, they were most of them exceedingly poor and backward, and that it was necessary to fix their payments very low, if the family was to continue to exist. The revenue paid by the zamindars was called takoli which is the term given to the tribute paid by the Chhattisgarh Feudatory Chiefs; and whereas the malguzars' revenue was fixed at a portion of the assets varying between 50 per cent. and 66 per cent., there does not appear to have been any such guide for fixing the takoli of the zamindars. Mr. Hewitt seems to have guided himself by the previous payments of the zamindars, and their financial condition. If he found that the former takoli was being easily paid, he enhanced, as in Khariar, where the takoli was raised from Rs. 1,600 to 2,000; whilst in Narra it was reduced from Rs. 64-1-8 to Rs. 60. Owing to the omission to give the previous takoli of Fingeshwar in his Report, it is only possible to give an approximate figure for the total takoli of the zamindaris settled by Mr. Hewitt previous to his settlement. This figure may be put at Rs. 2.887. Mr. Hewitt raised the takoti to Rs. 3,410. These figures include not only takoli on account of land revenue, but also on account of forest, excise and pandhri. In Mr. Hewitt's time they were shown separately, but previously they had been shown in one lump sum. The combined forest and land-revenue takoli assessed by him which corresponds to the land-revenue takoli assessed by Mr. Scott came to Rs. 3,360.

The Bilaspur zamindaris were far more heavily assessed by Mr. Chisholm. He raised their takolis from Rs. 940 to Rs. 2,040. Of this amount the forest and land-revenue takoli came to Rs. 1,865.

The takoli of the Phuljhar zamindari was fixed at Rs. 1,000 but the Sambalpur District settlement was not completed till 1876.

209. When the settlement of the khālsa portions of the Chhattisgarh Districts was re
The second settlement. System under which carried out.

Districts by the same officers who

were settling the khalsa; that is to say, by Mr. Carey in Raipur, R. B. Purshottam Dās in Bilāspur, and Mr. Nethersole in Sambalpur. The re-settlement was much more systematic than the first settlement had been. The land-revenue takolī was based on the kāmil-jamā, and the kāmil-jamā was the name given to that portion of the assets which would have been taken as revenue, if the zamīndār had been assessed as an ordinary mālguzār. In assessing the takolī for forest, excise and pāndhri, no kāmil-jamās were fixed, but the income of the zamīndār was estimated, and a low fraction, usually just below 30 per cent., was taken as takolī.

There had been a very large expansion of cultivation during the currency of the first settlement and owing to the opening up of new roads and the restoration of order the zamindars had been able to exploit their forests. As a result, there had been a very large expansion of assets, and the zamindars had become in some cases really well-to-do. They had, however, a prescriptive claim to a low assessment, and in the case of Khariar this was strengthened by the zamindar's services to Government during the troubles in the Kalahandi State. In all cases the percentage of the kāmil-jamā taken was low, and in the case of Khariar only 17 per cent.; of the estimated land-revenue assets of this zamindari only 10 per cent. was absorbed by the land-revenue takolī.

In the three zamīndāris assessed by R. B. Purshottam Dās, the kāmil-jamā represented a higher proportion of the estimated assets, and the fraction of the land-revenue kāmil-jamā taken as takolī was over 33 per cent. and in Bhatgaon as high as 40 per cent.

210. The accompanying statement shows the result of Result of the rethe settlement in each zamindari:—settlement. Land revenue and forest takolis.

Name.		At second	Land- revenue takoli at second settlement	Forest takoli at second settle- ment.	Total of cols. 4 and 5.
	Rs.	Rs.	Rs.	Rs.	Rs.
Kauria	110	2,065	1500	400	1,900
Narrā	60	230	150	nil	150
Deori	20	190	60	100	160
Suarmār	220	1,660	900	400	1,300
Fingeshwar	500	3,250	2,200	750	2,950
Bindrā-Nawāgarh	500	9,475	2,500	6,000	8,500
Khariār	2,000	3,800	2,200	600	2,800
Katgi	630	1,974	1,768	nil	1,768
Bhatgaon	610	1,788	1,368	200	1,568
Bilaigarh	800	2,668	1,768	610	2,378
Phuljhar	1,000	5,600	4,000	1,000	5,000
Total	6,450	32,700	18,414	10,060	28,474

The revised assessment of land-revenue and forest takolis are given separately and totalled for comparison with future assessments. The management of the excise and the assessment of the pāndhri tax were taken from the zamindārs shortly after the second settlement in 1893,

211. In addition to fixing the takolis, the Settlement Officers

Zamindars' payments on account of police and land record establishment. were also ordered to fix the amount which the zamindars were to pay for the proper policing of their estates. Up to 1888 all the zamindars had had control of

the police in their own estates, but in 1888 this charge was taken over from them by Government, and an addition made to the zamindars' payments on this account. This, however, is not part of the land-revenue assessment and is dealt with under the head of the general administration of the District. The assessment of the zamindars to the cost of the land record staff which was constituted at this time. however, requires notice as it led to the revision of the landrevenue takolis within a few years. The tenants and thekādārs were charged the ordinary patwāri cess as if they had been ryots and malguzars in the khalsa; but as this did not suffice for the cost of the establishment, the balance was charged to the zamindars under a special head. The zamindars objected, and as the Government of India ruled that the zamindars were only ordinary British subjects, the Chief Commissioner ordered that they could not be charged with a higher sum on account of patwaris than 6 per cent. of their revenue, which was the fraction fixed for malguzars. But he ordered that as the takolis had been fixed specially low on account of these new payments, the balance of the cost of the land record staff should be added to the land-revenue takolis, so that the actual gain to the zamindars over this head was nil. However, at the same time the Chief Commissioner decided that some of the takolis were too high, and ordered reductions in all cases where the incidence of the takoli was more than 40 per cent, of the assets, if the Deputy Commissioner and the Commissioner were of opinion that the zamindar had been embarrassed by the enhancement. The effect of these orders is shown in the following paragraph.

¹ Secretariat No. 3852 of 17-8-1893.

Alterations made in	212.	(a)	Excess	patwāri	cess added
takolīs in 1893.	to the 1	and-r	evenue	takolī.	

								Rs.
	Bindrā-Na	wāgarl	h	•••	•••	•••		618
	Kauria	•••	• • •	•••	•••	• • •	•••	91
	Suarmār		•••	•••	•••	•••		55
	Narrā		•••	•••	• • •			56
	Deori			•••				46
	Phuljhar				•••	•••	•••	999
(b)	Reduction	n of ta	kolī.					
	Narrā	•••		•••	•••	•••	Rs.	50

It had originally been intended to have triennial settlements of the forest takoli, but this proposal was dropped. In 1893 excise and pāndhri were resumed by Government, the takolis under these heads being remitted and compensation paid to the zamindārs, which was however refused by the zamindārs of Khariār, Fingeshwar and Suarmār.

213. The third settlement of the old Raipur zamindaris was

Settlement of 1899 to 1902. Change of system.

1899-1902. Cultivation had continued to expand in spite of the famines, and

population had increased owing to a constant stream of immigrants from the khalsa. It was not deemed advisable to enhance rents in view of the recent severe famines in 1897 and 1900, so that Mr. Scott merely ascertained the assets in existence, and fixed his kāmil-jamās and takolīs accordingly. Only one takolī was fixed; for abandoning the old system of assessing land-revenue assets and forest income separately, the zamīndār's whole income was estimated, and the kāmil-jamās fixed on this estimate of total income. As cesses were also assessed on the kāmil-jamā so fixed, and not as previously on the land-revenue kāmil-jamā only, there was a large addition to the zamīndārs' payments under this head. Whilst Mr. Scott was settling the Raipur zamīndāris, Phuljhar was being resettled by Mr. Dewar along with the rest of the Sambalpur District. The three Bilāspur zamīndāris were not re-settled.

Its result. Table of progressive enhancement. 214. The takolis fixed were as follows:—

						Rs.
Bindrä-Naw	agarh	•••		•••	***	16,000
Kauria	•••				•••	4,500
Suarmār	•••	•••	• • •		•••	2,5 00
Narrā	•••	•••	•••	***		300
Fingeshwar	•••				•••	5,500
Khariār	•••	•••	•••		•••	7,500
Deori	***		•••	•••		400

Progressive assessments were made in all cases, and these run as follows:—

·	First three years.	Second three years.	Third three years.	Fourth three years.
	Rs.	Rs.	Rs.	Rs.
Bindrā-Nawā- garh Kauria Suarinār Narrā Fingeshwar Khariār Deori	13,000 1,991 1,355 200 2,950 4,456 206	3,000 1,900 250 4,500 6,000 350	15,000 4,000 2,400 300 5,500 7,500 400	4,500 2,500 300 5,500 7,500 400

The revised takoli for Phuljhar has not yet been sanctioned. The Commissioner of Settlements has proposed Rs. 12,000. The revision of the settlement of the Bilaspur zamindaris was commenced in 1906 by Mr. Wills, but the assessment has not yet been completed.

215. Below, a statement is given showing the assets under the heads of land revenue and forests, and three settlements of the takolis assessed under these heads, for the zamindaris.

Where the zamindaris have not been re-settled, only figures for the first two settlements are given.

	Fi	FIRST SETTLEMENT.	ENT.	SECON	SECOND SETTLEMENT.	ENT.	THIR	THIRD SETTLEMENT.	ENT.
NAME OF ZAMINDARI	Assets,	Takolî.	Percentage on tage on takeli on assets.	Assets.	Takolī.	Perce n t a g e of takoli on assets,	Assets.	Takoli,	Percentage of takeli on assets,
	Rs.	Rs.		Rs.	Rs.		Rs.	Rs.	
-Nawagarh	5,328	450	8	41,370	8,500	21	68,283	16,000	23
Narra	304		20	821	150	8	1,900	300	16
Deori	415		5	1,322	160-	12	3,309	400	12
:	1,409	_	-16	6,144	-1,300	21	13,666	2,500	18
ıwar	5,959		8	15,965	2,950	18	35,998	5,500	15
:	929		12	7,650	1,900	72	24,668	4,500	18
:	9,144		22	27,591	2,80C	10	56,313	7,500	13
::	2,580		. 29	10,521	2,378	23			:
:	2,235		26	7,857	1,768	23			
	2,242		25	5,825	1,568	73	:	:	
Phuljhar	(a) \dots 13,624	1,000	7	22,230	5,600	25	:	:	:
	-								

(a) This figure includes income from excise and bladder, which are not cenarately oises

It will be seen from the above table that whereas at the second settlement the fraction of assets taken as takoli was frequently raised, though there had been a large increase in assets, Mr. Scott in almost every case lowered the fraction. At both settlements there was a large enhancement of takoli, and at the last settlement progressive assessments were made. The assets of the zamindars are, however, still rapidly expanding, and there should be ample scope for another large enhancement of takoli at the next settlement which is due in 1918.

and one mahāl assessed to half revenue.

Revenue free grants. These are all relics of the Marāthā Rāj, with the exception of 6 villages near Sihāwa belonging to the Rājā of Bastar, namely Nagari, Sānkrā, Birguri, Churiāra, Amagaon and Semrā. Formerly the Sibāwa pargana belonged to the Rājās of Bastar, but in the early days of British rule it was transferred to the khālsa, the Rājā retaining the aforesaid villages revenue-free. At one time he administered them as if they were part of his own State, instead of being mālguzāri villages in the khālsa, but soon dropped this attempt.

The only other muāfi grant of interest is that of the villages Borgaon, Nāndgaon, Mukuiadih, Govindā and Bhalesar, belonging to the descendant of the old Haihayavansi Rājās. At first he was allowed one rupee per revenue-paying village by the Marāthās, but eventually was given these villages instead. The total area of these 33 mahāls is 54,348 acres and the revenue released amounts to Rs. 10,518-10-8. In addition to these mahāls, there are a number of small plots which are also revenue-free. The total area of these comes to 640 acres, and the revenue released to Rs. 330-12.

217. The following table will show how the various classes

Fortunes of the various classes of tenants and expansion of home farms. of tenants have progressed since the first settlement and the gradual rise of the home farm. This table only refers to the khālsa portion of the District, there being

no figures available for the zamindaris.

	Номв	HOME FARM.	ABSO	ABSOLUTE OCCUPANCY.	Осси	OCCUPANCY.	ORDE	Ordinary.
	Area,	Rent value.	Area.	Rent value,	Area.	Rent value,	Агеа.	Rent value.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
Mr. Hewitt's Settlement	239,637		219,186	,48,584 219,1861,03,506	35,485		484,852	20,243 484,852 2,88,163
" Carey's Settlement	237,711	1,57,560 177,0041,13,135 485,848 3,22,500 523,799 3,42,338	177,004	1,13,135	485,848	3,22,500	523,799	3,42,338
		391,532 2,61,021 146,603	146,603		375,329	96,242 375,329 2,56,842 613,614 4,01,946	613,614	4,01,946

These figures are interesting as showing that during the easy times of the first settlement, the malguzars did not trouble themselves much about agriculture, whilst there was an enormous increase amongst the occupancy tenants. After the second settlement a change comes over the policy of the mālguzārs. The home farm area rises by 62 per cent., whilst the area held by occupancy tenants has fallen, The increase in home farm can mainly be put down to deliberate landgrabbing. The fall in the occupancy area is partly due to the famines and partly to a change in the law. So long as length of tenure entitled a tenant to occupancy right, there were always more than enough ordinary tenants who had earned the right to take the place of the few surrenders which took place year by year. But the people of Chhattisgarh do not consider that the difference between the occupancy and ordinary right under the present Tenancy Act is worth 2½ times the rental of the land, and so but few people have come forward to fill up the gaps caused by the famines. The absolute occupancy tenants are bound to become fewer and fewer, for there is no means of recruiting their ranks.

218. Ryotwāri villages are not of importance in this Ryotwāri villages.

District. There is ample space for the population in the mālguzāri and zamīndāri areas, and there is no demand for land in the Government forest. Nor is there any considerable block of Government forest which is fit to be converted into a ryotwāri estate, though there are numbers of very fertile patches honeycombing the jungle. During the nineties an attempt was made to colonise portions of the jungle; but except where there was a block of fertile land adjoining an already existing mālguzāri village, these attempts met with but little success. At present the ryotwāri estate is as follows:—

Total area.	Occupied.	Net cropped.	Double crop- ped.	Total cropped.
Acres.	Acres. 7,648	Acres,	Acres.	Acres.
14,906		6,182	800	6,982

It is under consideration whether it might not be advisable to re-afforest some of these villages, and leave them to the Forest Department as forest villages.

But little advantage was taken of the Waste Land Rules in Raipur. A certain Mr. Meik Waste-land villages. bought 16,000 acres of jungle in Sonākhān for Rs. 4,000 and sold it again, it is said, for Rs. 16,000 the following year after removing the most valuable timber. When Chota Nagpur was exploited for gold, mining operations were begun in Sonakhan but they were soon abandoned. Until recently the tract was the property of a firm in Calcutta and was managed purely with a view to exploiting the forest. It was found on surveying the area demarcated by Mr. Meik that he had really secured 19,819 acres instead of 16,100 acres. The estate has now passed to a Kunbi family of Bhimbhori in the Bemetara tahsil. Besides this block, which is still forest, there are four villages which were purchased under these rules and which are now more or less cultivated. Their total area comes to only 4,251 acres.

CHAPTEŘ IX.

GENERAL ADMINISTRATION.

A Raipur, Simgā, Drug and Dhamtarī, but when the Sambalpur District was transferred to Bengal in October 1905, the whole Chhattīsgarh Division was reconstituted and Raipur now consists of four tahsīls: Raipur, Dhamtarī, Balodā Bazār and Mahāsamund. To effect this change, 1,832 villages were transferred to the new District of Drug, and 989 villages including the zamīndāris of Bilaigarh, Katgi and Bhatgaon were added from Bilāspur District together with the large zamīndāri of Phuljhar from Sambalpur.

The head of the District is the Deputy Commissioner who is also District Magistrate. He has five Executive Assistants, of whom four are Subdivisional Officers for the four tahsils, while the fifth performs the duties of a City Magistrate and is in charge of the treasury. The Excise Department is administered by the Deputy Commissioner himself with the aid of a District Excise Sub-Inspector. Assistant Commissioner is usually invested with the magisterial powers of an Assistant Sessions Judge; but there is no officer of this standing at present in the District. Each tabsil except Mahasamund is in charge of a Tahsildar and a Naibtahsildar. In Mahasamund an additional Tahsildar has been posted to cope with the extensive touring required to manage efficiently its enormous area which includes seven zamindaris and is no less than 5,284 square miles. The civil staff consists of a District Judge and one Subordinate Judge at headquarters, with two munsiffs at Raipur and one munsiff at each tahsil except Mahasamund. Four of the Executive Assistants and all the Tahsildars have civil powers and are designated as Additional Judges to the courts of the Subordinate Judge and munsiff, respectively. The other branches

of administration are controlled by a commissioned Medical Officer with an Assistant Surgeon in charge of the headquarters dispensary, a District Superintendent of Police under whom are two Assistant District Superintendents of Police and a Deputy Superintendent, a Forest Division Officer, and two Subdivisional Officers of the Public Works Department. A recent feature of the administration is the establishment of the Mahanadi Irrigation Division under an Executive Engineer who has his headquarters at Raipur. As Raipur is also the headquarters of the Chhattisgarh Division the Commissioner, the Divisional and Sessions Judge, the Executive Engineer of the Eastern Division, the Executive Engineer of the Chhattisgarh States Division and the Inspector of Schools have their offices here. There are benches of Honorary Magistrates at Raipur and Arang and the zamindars of Khariar, Fingeshwar, Bindra-Nawagarh, Bhatgaon and Suarmar are invested with magisterial powers. There are also Honorary Magistrates at Rajim and Phulihar.

Land Record Staff.

District Superintendents and three Assistant Superintendents of Land Records, thirty Revenue Inspectors and five hundred and fifty-four patwaris. The average number of villages in a patwari circle is eight and the pay of the patwaris varies from Rs. 9 to Rs. 12 a month; the total cost of the staff is Rs. 86,088. Previous to its abolition, the whole of the patwari cess was collected and paid into the treasury by the malguzars who were allowed a small drawback for their trouble.

Civil litigation has, in the past, been considerably heavier than it is now. During the first five years of the last decade ending 1900, litigation in this District ranged between 6,000 and 8,000 suits per year. The next two years were marked by famine of a very acute type which left its impression on the figures for those years. The year 1898 showed a considerable rise in litigation which would have been maintained in subsequent years, had

the restrictive land laws not in the meanwhile come into operation. In the closing part of the year 1898 the new Central Provinces Tenancy Act came into force and placed considerable restrictions on the power of alienation of cultivating rights in sir, so long enjoyed by proprietors, and prohibited the transfer of occupancy and ordinary holdings. Its effects on the figures for subsequent years are apparent and since the year 1899 litigation has not shown any tendency towards a marked increase. The bulk of the litigation consists of suits for recovery of parole debts and for the enforcement of claims on grain or money bonds and mortgages which, as a rule, contain a provision for payment of compound interest. The rate of interest charged is, as a rule, very high, especially in the case of petty loans. The majority of defendants are Chamars who decline to pay their debts until dragged into court and even then put every obstacle in the way of their creditors.

This District is the home of the Satnami Chamar 223. who has earned an unenviable notoriety Crime. for turbulence, while the eastern portions. contain large numbers of Gandas and Ghasias, who are all addicted to crime and need close watching. Cases of rioting and offences affecting human life have been frequent in the past. Of recent years, however, there has been a marked fall not only of these offences but all offences except those under the Excise Act. The smuggling of ganja is very prevalent on the southern border of the District and the recent increase in the excise establishment has resulted in stricter supervision and a corresponding rise in seizures of this drug. The two famines of 1896 and 1899 produced a heavy crop of dacoities. house-breakings and cattle-thefts, but the excellent harvests of subsequent years brought a speedy reduction, only 368 persons being convicted for house-breaking and theft in 1908 as against nearly 500 in 1893. Cattle-poisoning is common, as the hides find a ready sale among the numerous hidemerchants. Small regard is paid to human life in the wilds

of the distant zamindaris and murders are committed for little or no reason. Complaints of petty offences are numerous, but are rarely followed up, the object of the complaint being to obtain pecuniary compensation and not the conviction of the offender.

224. The following table shows the revenue realised from the District under the principal heads of receipt at the end of the last three decades and during the years 1902–1907. The fall in land-revenue receipts in 1905–1906 and subsequent years is due to the reconstitution of the District.

Year,	Land Re-	Cesses.	Forest.	Excise.	Income fax	Regist.	Stamps,	Other receipts.	TOTAL.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1880-81	6,47,000		54,000	1,42,000		4,000	62,000	2,000	9,11,000
1890-91	8,60,000	70,000	74,000	2,23, 0 00	22,000	6,000	9 4, 00 0	3,000	13,52,000
1900-01	7,61,000	1 ,00 ,000	59,000	2,15,000	21,000	4,000	77,000	23,000	12,60,000
1901-02	8,00,000	67,000	61,000	1,92,000	21,000	7,000	1 ,0 2,000	9,000	12,59,000
1902-03	3,36,000	2 7,0 00	13,000	2,24,000	19,000	5,000	93,000	18,000	7,35,000
1903-04	9,00 000	78,000	13,000	2,25, 0 00	13,000	6 ,0 00	88,000	7,000	13, 30,00 0
1904-05	8 ,99, 00 0	7 8, 0 00	28,000	2 ,50,0 00	12,000	6,000	69,000	8,000	13,50,000
1905-00	5,47,0 0 0	36,000	33,000	2,87,000	11,000	6,000	6 3,00 0	6,00 0	9,89,000
190 6-07	5,80,000	38,000	66,000	3,00,000	12,000	6 , 0 00	80,0 0 0	6 ,00 0	10,88,000
1907-08	4,33,000	35,000	74,000	3 ,32,0 00	12,000	6,000	87,000	5 ,00 0	9,84,000

225. Previous to 1879 there were three systems in force:

(1) The Sadar distillery system, (2) the contract still system and (3) the outstill system.

In that year the contract still system was abolished and in 1895, 27 outstills were absorbed into the Sadar distillery system which had its headquarters at Raipur. The zamindars, 14 in number, used to control their own excise and enjoyed the income thereof subject to the payment of a fixed contribution or takoli to Government. Government subsequently resumed control, granting the zamindars compensation for the loss of their rights, and making them farmers until the expiry of the land-revenue settlement offered an opportunity of a fresh arrangement. One zamindar (Khariar) refused these terms and the contracts for his estate are made by the Deputy Commissioner direct. The resumption of these excise rights, however, now form the subject of litigation. The area under the Sadar distillery system has been gradually increased till it now occupies 1,746 square miles with 61 shops. For the remainder of the District there are 216 outstills and 255 shops. For the District as a whole there is one shop to every 31 square miles and 3,471 persons. The revenue in 1908 amounted to Rs. 88,513, giving an incidence of one anna three pies per head of population.

Copium and gānja.

Rs. 2,05,949 and Rs. 37,571, respectively, giving an incidence per head of 3 annas and one pie and seven pies, respectively. There were in that year 81 opium shops or one shop to every 121'4 square miles and 13,541 persons; gānja shops amounted to 93 or one fo every 105'7 square miles and 11,794 persons. Gānja is grown freely in the Native States to the south of Raipur and smuggling is easy and profitable. The excise establishment has recently been strengthened however with the result that the sales of licensed gānja are increasing in the areas adjoining the States,

227. Since 1904 the office of District Registrar has been vested in the Deputy Commissioner. Besides the District Registrar's office, there exist 4 sub-registration offices at Raipur, Dhamtari, Balodā Bazār and Mahāsamund, each in charge of a special salaried sub-registrar, who receives a commission of 3 annas on each document registered in addition to his salary. The average number of documents registered annually between 1892 and 1908 was 1,079; the average annual receipts are Rs. 6,339, and expenditure Rs. 2,377.

District Council and Local Boards 228. The District Council and Local Boards are constituted as follows:—

	Elected members.	Nominated members.
District Council	18	9+3 Zamindāri
Raipur Local Board	17	members. 5
Dhamtari Local Board	13	5
Balodā Bazār Local Board	. 20	5
Mahāsamund Local Board	मानावम	4
Zamindāri Local Board		9

The income of the District Council for the decade ending 1901 varied from Rs. 60,000 to Rs 1,28,000 and the expenditure from Rs. 69,000 to Rs. 1,53,000. Since that year, contributions for various specific purposes have raised the income to Rs. 1,46,069-2 and the expenditure to Rs. 1,42,597-10-7 in 1908-09, when Rs. 52,341-10-9, were spent on education.

The Council maintains 165 primary schools, 5 sarais, 82 pounds and 2 veterinary dispensaries, besides assisting to maintain 9 dispensaries, namely (1) Raipur Main Dispensary, (2) Raipur Branch Dispensary, (3) Dhamtari, (4) Baloda Bazār,

(5) Mahasamund, (6) Arang, (7) Simgā, (8) Bisrampur and (9) Sihāwa. The members of the Local Bodies are mostly non-officials with a leavening of officials to look after the office work.

229. The District contains 2 municipal committees at Raimunicipalities. pur and Dhamtari created in 1867 and 1881, respectively, and constituted as follows:—

	respectively) and constituted to renow.						
	Elected members.	Nominated members.					
Raipur	15	5					
Dhamtari	8	3					

The population of Raipur has risen from 19,000 in 1872 to 32,000 in 1901 and that of Dhamtari from 6,000 to 9,100 in the same period. In Raipur municipality the total receipts varied from Rs. 86,000 to Rs. 94,000 up till 1900, but since that date have risen to as much as Rs. 1,31,700-8-10 in 1908-09. The main sources of receipts are octroi (Rs. 66,700), water rates (Rs. 16,125), market dues (Rs. 6,045) and land rents(Rs. 2,500). The expenditure has varied with the income, the principal items being water-supply (Rs. 17,415), conservancy (Rs. 20,818), medical and vaccination (Rs. 5,552), and education, (Rs. 13,820). In 1891, the committee with the aid of a munificent gift of two lakhs from Rājā Bahādur Balram Dās of Nāndgaon Feudatory State and a loan of one lakh from Government undertook the construction of water-works. A pumping station was erected on the bank of the Kharun river and water conveyed through 3½ miles of pipes to a high level reservoir in the centre of the town. A subsequent loan of Rs. 8,000 was taken in 1903 for further extensions and the committee are paying off both loans by annual instalments of Rs. 8,800. The total capital cost of the undertaking has been Rs 3,64,957 up to 1907. The committee are now engaged in remodelling their municipal market and improving the lighting of their

roads. Raipur is the main centre of the grain traffic of Chhattisgarh, which is concentrated in a ganj or market maintained and managed by the committee. A small fee is charged on all carts entering the market. The construction of a park and gardens in the centre of the town has been undertaken by the committee as a memorial to the late Queen.

Dhamtari is a small municipality with an income of about Rs. 4,000 derived mainly from house tax and market dues. Since the opening of the narrow gauge branch line from Raipur, Dhamtari has become the collecting station for grain from the southern portion of Raipur and Drug Districts. A ganj has been established and here also all carts pay a small fee which is devoted to the maintenance of the roads, an expensive item where the carts have massive solid wheels and very narrow tires.

230. Bhātapāra, which was transferred from Bilāspur in Village Sanitation

Village Sanitation

January 1906, is the only village under the Sanitation Act. The Mukaddam Rules are in force in Arang, Simgā, Balodā Bazār, Rājim and Mahāsamund. The total assessment on these six villages amounts to Rs. 2,000 all of which is spent in keeping them clean and sanitary. In Balodā Bazār there is also a voluntary cattle registration fund, the income from which is devoted partially to the maintenance of the market place and partially to sanitation.

231. The District is in the charge of two Subdivisional Public Works.

Officers of the Public Works Department. The value of the buildings borne upon their books is Rs. 10,40,902 and the annual maintenance charges are Rs. 8,915. The Department is also responsible for the upkeep of 575\frac{3}{4} miles of road costing Rs. 80,465 annually. The buildings are of the ordinary type and present no features of importance.

232. The sanctioned scale consists of one District Superintendent of Police, two Assistant District Superintendents of Police, one Deputy Superintendent, 7 Inspectors, 1 Sergeant, 36 Sub-Inspectors, 108 head-constables, 577 constables with 1 Daffadār and 4 mounted constables. In addition there is a special armed reserve of 2 officers and 23 men.

Advantage was taken of the recent reconstitution of the District to abolish all outposts and to make every police station a Station-house under a Sub-Inspector with the result that there are now 29 Station-houses or one to every 339 square miles and 3,879 persons. The cost of the force in 1908-09 was Rs. 1,56,660. Recruits are obtained locally and from the United Provinces. Thirty-three per cent. of the force are Muhammadans and 54 per cent. Hindus, principally Brāhmans and Chhattris. The District is not a popular one for police service.

- 233. These humble but careful drudges were originally paid in kind, the rate being fixed according to the number of ploughs of rice land in each tenant's holding. In Mr. Carey's settlement, orders were passed that the kotwar should be paid one anna or one kātha (5 seers) of dhān per rupee of rental, mālguzārs paying at the same rate on the rental value of their home farm, after deducting the rental value of the kotwar's rent-free holding (if any). These orders seem to have been better kept in the breach than in the observance, for mālguzārs rarely pay anything while tenants pay at the old rates.
 - 234. Raipur has a central jail under a Superintendent with accommodation for 930 males and 57 females.

The daily average for the last 6 years has been:—1903, 591; 1904, 532; 1905, 449; 1906, 441; 1907, 509 and 1908, 578. The annual cost of maintenance is Rs. 32-3-5 per head and the average cash earnings Rs. 37-3-5. The total cost of maintenance in 1908 was Rs. 44,671. The recognised industry is weaving. Cloth is supplied for the Central Provinces and Berär police uniforms, and also for warders' uniforms.

The history of education in the Raipur District dates back to the early sixties when all schools Education. were under Government. In the year 1885 primary rural schools were placed in charge of the In the year 1881-1882 the total number of District Council. all the schools was 208 with 13,588 pupils and in the year 1891-1892 182 and 14,852 respectively. The largest number of schools was reached in the year 1897-1898 with a figure of 237 the number of pupils being 15,485. After that the number declined till the year 1900-1901, this being chiefly due Since 1900-1901 there has to famine and its after-effects. been a steady increase and in 1904-1905 the number of pupils rose to 21,728 and that of schools to 201. Out of this total number of pupils, 2,227 were girls, the largest number in any District in the Central Provinces. On the 1st January 1906 the Drug District was created largely out of the Raipur Dis-It is satisfactory to note that even after that (in 1908-09) the number of pupils came to 19,789 which is the second highest figure in the Central Provinces (Amraoti being first). The figure includes 3,485 girls, which is still the highest figure in the Province. The total expenditure on primary schools under the District Council was Rs. 18,813 in 1890-91, Rs. 25,851 in 1900-1901 and Rs. 52,300 in 1906-1907. Primary education in the municipal towns of Raipur and Dhamtari is imparted by the municipalities concerned. The number of pupils receiving education at present in the municipal schools (1908) is 883 and 194 respectively. There are 11 girls' schools in the District. Five are Government schools with 460 pupils and six aided schools with 395 pupils. These latter are aided schools managed by Missionary Bodies. Besides these, 2,265 girls read in 123 rural primary schools side by side with boys. There is also a private Urdū school at Raipur, especially meant for Muhammadan girls with 32 girls on the roll and an Uriya school for girls in Khariar, managed by the zamindar of that place. The most important institution in the District is the Government High School at Raipur. It was founded

as a Middle school and was raised to its present status in the year 1887 when it was affiliated to the Calcutta University. The school was subsequently affiliated to the University of Allahabad in the year 1894. The number of students in the Middle and High school classes respectively was 132 and 87 in 1887-1888, 162 and 44 in 1891-1892, 279 and 75 in 1901-1902, 362 and 113 in 1906-1907, and 383 and 156 in 1908-09. The numbers are still on the increase and additional accommodation is being provided at a cost of about Rs. 40.000. the year 1887-88, 2 students out of 6 were successful at the Entrance examination and in 1892-93, 8 out of 11. Since the affiliation to the Allahabad University, 10 students passed out of 11 in 1895-96. The School Final course was introduced by the Allahabad University in 1897-1898 and the number of students that passed in the School Final and the Entrance course that year was 2 and 12, 6 and 3 in 1901-1902, 14 and 13 in 1904-1905 and 7 and 11 in 1906-1907, respectively. In 1907-1908 the School Final and Entrance were amalgamated but only 8 out of 22 passed in the Matriculation. There is a hostel attached to this school with accommodation for 50 boarders. Quarters have also been provided for a resident Superintendent, who is a teacher in the school. The hostel appears to be very popular. The school also prepares students for the Bombay School of Art Examination. During the year 1906-1907, 11 students out of 13 passed the secondgrade and 38 out of 50 first-grade Drawing Examination. In 1907-08, 31 out of 45 passed the first-grade examination, 13 out of 19 the second-grade, 7 out of 10 third-grade. There is a normal school at Raipur. number of scholarships was raised from 68 to 96 in the year 1904. In the year 1890-91, 33 students passed out of 52, in 1900-1901, 17 out of 26, in 1906-07, 28 out of 35, and in 1907-08, 34 out of 36. The number of students at present (1909) is 92. The accommodation being insufficient, the erection of additional buildings has been sanctioned at a cost of Rs. 10,500. This institution is doing most useful work as

is apparent from the fact that out of 145 head-masters in District Council schools, only 10 are uncertificated. Rajkumar College was transferred from Jubbulpore to Raipur in July 1894. The number on the roll at Jubbulpore was 6. At present the number of students is 26, out of which 12 belong to Bengal and Eastern Bengal and Assam, the rest being from the Central Provinces. The College is managed by a European Principal, and is supported by an income derived from the College fund and by grants from the Central Provinces Administration and the Governments of Bengal and Eastern Bengal and Assam. There is an aided Anglovernacular school at Raipur, teaching up to the High school scholarship examination managed by the American Evangelical Mission. The number of students (in 1907) was 59. The American Mennonite Mission at Dhamtari has an aided Anglovernacular school with 36 pupils, an aided vernacular middle school (one of the two in the District, the other being in Bisrāmpur under the American Evangelical Mission) with 137. pupils and an aided vernacular girls' middle school with 110 pupils. There is also a deaf and mute school with 4, and a school for the blind with 15 pupils. An Industrial Workshop teaching general carpentry and petty weaving work is also managed by the Mission. In all, there are 16 boys' and girls' schools under Missionary Bodies. Education is making substantial progress, though it must necessarily be limited by the funds available; 15 new primary rural schools were opened in 1907 and 20 more in 1908. Secondary education too is making rapid progress as will be seen from the fact that there are more scholars than the High school at Raipur can accommodate and extensive additions are being made to the buildings.

236. There are 13 public dispensaries in the District, situated at Raipur, Arang, Balodā Bazār, Dhamtarī, Simgā, Mahāsamund, Bisrāmpur, Suarmār, Gariāband (Bindrā-Nawāgarh zamīndāri), Khariār (zamīndāri), Saraipāli (Phuljhar zamīndāri) and Pithorā (Kauria

zamīndāri), in addition to a police hospital at Raipur. Private dispensaries are maintained by Missions at Bisrāmpur and Dhamtarī. The public dispensaries at Raipur, Dhamtarī, Simgā, Gariāband, Saraipāli, Dhamtarī Mission and the police hospital have accommodation for in-patients, the daily average number of whom has risen from 20 in 1890 to 34 in 1906. The total number of patients treated in 1908 was 163,246. The income of the Dispensary funds was Rs. 27,154, derived from the following sources:—

						Rs.
Provincial Funds		•••	•••	•••	,	 10,331
Local Funds		@ · · · · · · · · · · · · · · · · · · ·				 10,893
Subscriptions	200		1523			 1,435
Miscellaneous	(3)		(5.5°)	•••		 4,495

The dispensaries in the zamindaris are entirely maintained by the respective zamindars, Government paying for the hospital assistants only. The average number of operations performed is 2,380, and the most prevalent diseases are malarial fever, ulcers and diseases of the skin, digestive system, eye and ear.

- Vaccination is compulsory in the towns of Raipur and Dhamtari only. The total number of successful primary vaccinations varies from 30,000 to 34,000 in normal years, about 75 per cent. of the children born and surviving to one year being vaccinated. The average cost of each successful vaccination is R. 0-1-10. The staff employed consists of 3 native superintendents, 20 vaccinators, and 2 apprentice vaccinators. The annual cost of the operations is about Rs. 5,800.
 - 238. There is a veterinary dispensary at Raipur to which is attached one assistant, while three travelling assistants have their head-quarters at Dhamtari, Baloda Bazar and Saraipali (Phulihar zamindari). The latter is entirely maintained by the

estate which is under the Court of Wards. The number of animals treated during 1908-09 at Raipur was 2,617. The dispensaries at Balodā Bazār and Dhamtarī were opened in January and that at Saraipāli in April 1907. The number of cattle treated at Balodā Bazār and Dhamtarī was 1,823 and 2,194 respectively in 1908-09.



APPENDIX.

GAZETTEER OF TAHSILS, ZAMINDARIS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

्यक्षयंत्र भगते



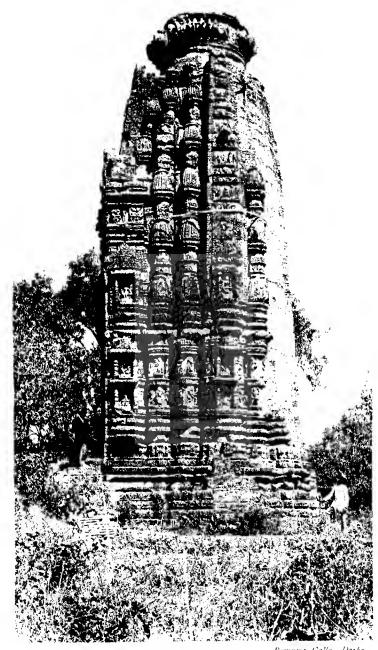
APPENDIX.

GAZETTEER OF TAHSILS, ZAMINDARIS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

Abhanpur.—A village on the Raipur-Dhamtarī Branch of the Bengal-Nāgpur Railway (narrow gauge) from which a branch line to Rājim starts. It is 18 miles from Raipur and 9 miles from Rājim. Its population in 1901 was 1,310 against 1,041 in 1891. A Government irrigation tank has been built here at an estimated cost of Rs. 2,731. The village contains a primary school, a police Station-house, a post office, a cattle pound and an inspection bungalow. The village is held revenue-free for the Dūdhadhāri temple of Raipur in the name of the god Rāmchandra. The lambardār mālguzār is a Bairāgi. A bi-weekly market is held on Tuesdays and Thursdays.

Amdi (sometimes spelt Aondi).—A large village about 7 miles to the north-west of Dhamtari. It is noted for its good land which is said to be the finest in the District. Its area is 3,164 acres, and its population in 1901 was 2,019 against 1,416 in 1891. At the 20 years' settlement it is stated to have been one of the most populous of the agricultural villages. The tenants are mostly Telis who are well off. The proprietor is a Chhattisgarhi Brāhman. There is a school and a cattle pound in the village.

Arang.—A town in the Raipur tahsil situated in 21° 12' N. and 81° 59' E., 22 miles from Raipur on the Sambalpur road and 4 miles from the Mahānadi river. The town is said to derive its name from $ar\bar{a}$, a saw, in connection with the story of Krishna who asked one of the ancestors of the Haihayas to saw his body into two halves. The sawing is supposed to have been done here, though there are other localities which are said to have been the scene of the operation. As a sequel to this the use of the ara or saw was prohibited throughout Chhattisgarh. The population of the town has



OLD JAIN TEMPLE. ARANG.

258 ARANG.

increased steadily since the 20 years' settlement. In 1872 it was 3,868; in 1881, 4,608; in 1891, 5,250; and in 1901, 6,499. latter figure includes 6,294 Hindus. Arang has all the appearance of having once been a very large city. Here and there are many fine old tanks with numerous remains of temples and sculptures both Jain and Brahmanical. The only temple that is now standing is a Jain one and this would probably have fallen sometime ago had it not been held together by two iron bands which the surveyors put around it when they used it as a survey station. It is popularly known as Bhand-dewal from the fact that it contains 3 colossal naked figures of Jain gods. Externally the temple is richly carved and adorned with a profusion of sculptured statues, many of them highly indecent. Half a mile further to the east is the Bagheshwar temple which is visited by all the pilgrims on their way to Jagannath. To the west of the town on the bank of a tank there is a small temple dedicated to the Mahāmāya or 'great mother.' Many fragments of sculpture are collected here with a broken inscription slab containing 18 lines of writing. Inside the enclosure there are 3 naked Jain figures with the symbols of an elephant. a conch and a rhinoceros representing Ajitnath, Neminath and Shreyāmsha, respectively. A second tank, called the Nārāyan Tal, lies to the west of the Mahamaya tank from which it is only separated by an embankment. On its banks are many life-size statues of Vishnu with numerous squared stones of large dimensions, the remains of some ancient temple. ations and pillar bases are found when digging for bricks. In 1881 General Cunningham found among the rough flat stones collected near the police station a slab bearing two short inscriptions in very old characters, and recently, on 31st May 1908, Mr. Hira Lal found a copper plate inscription dated in the Gupta era and about 1,400 years old-perhaps one of the oldest copper plate inscriptions found in the Central Provinces. Another one was found some years back written in the boxheaded variety of Central Indian alphabet belonging to the 8th or 9th century A.D. About 6 or 7 years ago a Jain statue made

of a precious stone was found which was auctioned for 2 or 3 rupees, but when finally recognised it was sold for Rs. 5,000. All these remains show the great antiquity and importance of Arang as a seat both of Hindu and Jain religions, the latter apparently preponderating, but the inscriptions found all belong to Hindu Rajas. Arang is also said to have been the dwellingplace of Lorik and Chandeni whose story forms one of the most popular love songs in Chhattisgarh. There are a number of mango groves near the town from which a good supply of fruit is obtained. Arang is remarkable for the number of moneylenders, mostly Agarwal Banias, who have settled there. Several landed proprietors also live here. Arang is an important grain mart, and a large weekly bazar is held on Saturdays. Formerly it was the seat of a considerable trade in lac, but the clearing of the jungles to the east of the District has greatly diminished its importance. There are good vegetable baris and irrigation also facilitates the growing of sugarcane. There is a Bench of Honorary Magistrates. The public buildings comprise a sub-post office, a dak bungalow, a P. W. D. inspection hut, a dispensary and a sarai. There is a primary school and a private middle school kept up by the mahājans at their own expense. There is also a girls' school. The malguzār is Shrikrishna, a well-to-do resident Bania. The town of Arang is worked under the Mukaddam Rules and a sum of Rs. 400 is annually raised for sanitation purposes from a tax varying from annas 12 to Rs. 3 on the value of houses, those under Rs. 100 in value being exempted. Cultivators pay 6 pies per rupee on their rent.

Baloda Bazar Tahsil.—The northern tahsil of the District,

Descriptive.

lying between 21° 16′ and 21° 53′ N. and
81° 38′ and 82° 59′ E. The tahsil was
constituted at the beginning of 1906, when the portion of the
Simgā tahsil lying west of the Khārun and Seonāth rivers was
transferred to the new Drug District. Simgā thus became unsuitable for the headquarters of the new tahsil as it lay practically on the western boundary, and was besides an unhealthy

and unpopular station with native officials. The headquarters were accordingly removed to Baloda Bazar, a village 15 miles from Bhatapara station and connected by good roads with Bhātapāra, Lawan, Khalāri and other places. The constitution of the tahsil was largely altered. Giving up the tracts west of the Khārun and Seonāth, it received on the east the portion of the Bilaspur District lying south of the Mahanadi, that is the Bilaigarh-Katgi and Bhatgaon zamindaris and the Sonakhan and Sarsiwa tracts: with these the Tarenga estate, lying to the south of the Seonath river, also came to Baloda Bazar from the Bilaspur From the Raipur tahsil also came the Datān and Palāri tracts west of the Mahanadi and the area north of Sirpur and Raitum with the Deori zamindari to the east of the Maha-The new Baloda Bazar tahsil therefore differs widely nadi. from the old Simgā tahsil, of which it retains only 756 square miles with a population of 120,667 persons. It has received 480 square miles and 59,329 persons from the Janjair tahsil, 226 square miles and 40,073 persons from the Bilaspur tahsil, and 471 square miles and 43,994 persons from the Raipur tahsil. Its total area is at present 1,933 square miles. The tahsil is bounded on the north by the Bilaspur District, on the east by the Sarangarh State and the Phuljhar zamindari, on the south by the Raipur and Mahasamund tabsils and the Bemetara tahsil of Drug. It is a long strip extending from west to east for about 84 miles along the whole north of the Raipur District, and about 32 miles wide from north to south. Khārun and Seonāth rivers flow along the whole western and northern boundary, while the Mahanadi traverses the tahsil from south to north, dividing it in two tracts which differ considerably in physical features. After receiving the Seonath at Changori, the Mahanadi turns east and becomes the northern boundary of the tahsil. To the west of the Mahanadi the Jamania and Khorsi flow into the Seonath and to the west the Jonk joins the Mahanadi on the northern border. The western part of the tahsil is an open and populous tract, devoid of forest and closely cultivated. Black soil generally covers

more than half the cultivated area and in the Lawan tract produces excellent crops of rice. The country is undulating and the ridges consist of red gravel (bhāta) or yellow (matāsi) soil, while black soil is found on the slopes and in the depressions. In the Simgā group a fair quantity of wheat is grown. This tract appears to be peculiarly liable to short rainfall and the rice crop has frequently been a partial failure. The Datān and Palāri tract is well-supplied with tanks and the proprietors are, as a rule, well-to-do. Round Balodā the water-supply of many villages is bad, the tanks being shallow ponds which dry up in the hot weather. To the east of the Mahānadi lies the Sonākhān estate mainly covered by forest and the zamīndāris and the Sarsīwa tract which have stretches of open country adjoining the Mahānadi with forests and hills to the south.

The population of the reconstituted tahsil in 1901 was 264,063 persons or about 24 per cent. of Population, that of the District. In 1891 the population of the same area was 318,706 persons and the decrease during the decade was 17 per cent. The area comprised in this tahsil, with the exception of the Deori zamindari, suffered much more severely between 1891 and 1901 than the remainder of the present Raipur District. The total density of population is 137 persons, being 138 in the malguzari and 125 in the zamindāri area. The tahsil contains 1,018 villages, of which 41 are uninhabited. In 1901 the villages of Simgā (2,638), Tarenga (2,041) and Bhatapara (2,900) contained more than 2,000 persons, while 15 villages had a population of between 1,000 and 2,000.

The tahsil contains the zamindāri estates of Deori, Bhatgaon,
Agriculture.

Katgi and Bilaigarh with a total area of
315 square miles of which 112 square miles
are forest. In the mālguzāri area 237 square miles or 12 per
cent. of the total area consist of Government forest, while
another 286 square miles are forest and grass in private hands.
The forest all lies to the east of the Mahānadi except for a small
fringe, three or four miles wide, on the western bank. Of the

village area of 1,268 square miles a proportion of 70 per cent. was occupied for cultivation in 1907-08, the proportion of the occupied area in the zamindāris being 48 per cent. The cultivated area of the tahsīl was 6,34,809 acres and the net cropped area 506,982 acres, while second crops were grown on 53,923 acres. The statistics of cultivation during the last three years are shown in the table on the opposite page.

Rice covers more than half of the total cropped area and kodon and kutkī 14 per cent., while the area under wheat is comparatively trifling. Linseed and the pulses are largely sown as second crops. In 1907-08 the irrigated area was 34,409 acres.

The land revenue demand on the målguzāri area in 1907-08

Was Rs. 1'84 lakhs, falling at Rs. 0-5-5

per acre in cultivation. The demand for cesses was Rs. 10,4+6. The takoli or lump payment of the zamindāris was Rs. 6,200 and their cesses, Rs. 841. The målguzāri area of the tahsil is now under settlement.

The tahsil has police Station-houses at Balodā Bazār, Simgā,

Miscellaneous.

Bhātapāra, Bilaigarh, Datān and Lawan.

It is divided into eight Revenue Inspectors' circles with headquarters at Bhātapāra, Sītapār, Tildā.

Kosmandī, Chhāppa, Sundelā, Kasdol and Bhatgaon, and 157 patwāris' circles.

Baloda Bazar Village.—The headquarters of the tahsil of the same name is about 47 miles north-east of Raipur on the Bhātapāra-Lawan road about 14 miles west of Lawan and 16 miles east of Bhātapāra railway station. Its population in 1901 was 1,858 against 2,358 in 1,891. It is an important centre of the cattle and grain trade. A number of Bombay firms have established shops for the purchase of grain in the neighbourhood and a great deal of traffic used to wend its way from the Bilāspur side to Balodā. Since the opening of the railway, however the importance of the place has somewhat declined as the Bilāspur traffic makes its way to the nearest station at Bhātapāra. Still, the grain produced in this tract changes hands in Balodā and is conveyed by hired carts to Hathbandh

CROPPING-
OF
STATISTICS

(a) Includes double-cropped area.

railway station along a good road. The return carts bring back salt for sale at Baloda. Baloda has also an important cattle market at which sales have been registered since 1898, the fee being 3 pies per rupee. About 1,000 head of cattle are brought for sale every week. The average number of cattle sold each year is 14,388 head and the average value is Rs. 1,24,800, the income from the registration fees being Rs. 1,950. It is said that a pair of cattle fit for cultivation cannot be had for less than Rs. 50 or of buffaloes for less than Rs 60. Cattle are purchased at Baloda by cattle dealers known as Kuchias who are generally Chamars who sell at the small cattle markets and to cultivators. The market day is Tuesday, but as all the transactions are not completed in one day, business continues to be transacted for several days following. The village contains a vernacular primary school, a Mission Anglo-vernacular middle school, a sub-post office with telegraph office, a dispensary and a police Station-house. There is also a veterinary dispensary maintained by the District Council. The village is under the village panchayat who receive the income from cattle registration and bazar dues and utilize it on the improvement of the village. The malguzar of the village was a Kawar, but it has lately been purchased by Government. At Kukurdehi, a village about 2 miles to the west of Baloda Bazar, a tank has been constructed by the Irrigation Department at a cost of about Rs. 77,000 which is estimated to irrigate 745 acres.

Bamhni.—A village in the Mahāsamund tahsīl about 6 miles to the south-west of Mahāsamund situated on Sikli nāla. Its population in 1901 was 784 and its area is 2,053 acres. The village contains some hot springs. The former mālguzārs were poor Brāhmans deeply involved in debt due partly to expenditure on marriages. The village has now been acquired by a Baniā.

Bangoli.—A village on the Raipur-Palāri road 18 miles to the north-east of Raipur and about six miles from the Silyāri railway station. The population in 1901 was 478. A religious fair is held by the sect of Kabīrpanthīs in honour of Ghāsi Dās Gurũ on Māgh Paurnimā in February and lasts for 15 days, the attendance averaging about 5,000 persons. The fair ranks next in importance to the great Rājim fair, about a hundred temporary shops are opened and kosā, brass vessels and other merchandise are sold. There is a samādhi (tomb) of the Kabirpanthi Gurū Ghāsi Dās which is visited periodically by a representative of the Mahant at Kawardhā for the purpose of receiving the presents usually consisting of a rupee and a cocoanut made by the followers of the sect. The village contains a tank, but in Pindrāwan, which is only 2 miles away, a large irrigation tank has been recently constructed by Government at a cost of Rs. 1,29,000. It will irrigate an area of 3,000 acres.

Bargaon.—A village in the Mahāsamund tahsil about 10 mîles to the north-west of Mahāsamund on the right bank of the Mahānadi. Its population in 1901 was 990 and its area is 3,273 acres. A descendant of the old Haibayavansī royal family of Ratanpur resides here and he holds this village as well as the neighbouring villages of Nāndgaon and Bhalesar revenue-free.

Baronda.—A village in the Mahasamund tahsil on the Siklināla 14 miles from Rājim and 4 miles from Mahasamund. Its population in 1901 was 654. An important cattle market is held on Wednesdays and Thursdays, which is especially flourishing in the hot weather. It is under the control of the District Council and sales of cattle have been registered since December 1906. The average number of cattle sold is 2,656 head valued at Rs. 66,304. The average annual income is Rs. 1,036. There is a primary school. The proprietors are Telis who, owing to debt, have been obliged to sell an eightanna share to some rich Baniās.

Bhandar (Storehouse).—A village in the Raipur tahsil about 32 miles north-east of Raipur between Palāri and Arang. Its population in 1901 was 836 against 1,109 in 1891. Bhandār is the headquarters of the gurūs of the Satnāmi Chamārs and contains the temple of the sect, an empty building without an image. Overthis temple once stood a golden pinnacle worth

Rs. 750, but it was stolen in 1906 and has been replaced by a silver one. Ajab Das and Agarman Das the grandsons of Ghāsi Dās, the original founder of the sect, are the present gurus. Formerly joint, they afterwards partitioned their estate consisting of 4 or 5 villages. Their separation, however, brought them into rivalry and their consequent extravagance led to the loss of their villages. Bhandar has now passed to the firm of Rājā Gokuldās Ballabhdās. The present gurūs are men of intelligence and have a considerable influence over the large Chamar community of the District, though not so great as that wielded by Ghasi Das whose clothes were believed to hang in the air of themselves when he threw them away and who was credited with the power of walking upon water. Aiab Dās holds the higher position of the two gurus. The Chamars visit Bhandar to drink the water into which their guru's toe has been dipped, and make offerings of a rupee or more. The gurus also tour in the District and recover contributions from their supporters.

Bhatapara (the village on the bhata or waste land). -A station on the Bengal-Nagpur Railway line 39 miles from Raipur to the north-east in the Baloda Bazar tahsil. Before the construction of the railway it was a very poor village with only a few huts of Chamars. Since the opening of the railway its importance has been greatly increased as will be seen by the fact that in 1891 its population was only 461, while by 1901 it had risen to 2,900. It is now one of the most important trade marts of the Chhattisgarh Division and contains a large community of merchants. Being situated at a convenient centre on the railway and being connected by good roads with Mungeli via Nandghat and with Lawan and also by a country track with Bisrâmpur it draws grain for export from a large area. Much produce comes here from the Mungeli tahsil of Bilaspur District and also from the south. There is also a considerable trade in hides and bones. Large weekly markets are held on Sundays and Wednesdays, grain being the principal article of trade.

There is a serious scarcity of water. A Government tank was constructed in the famine of 1896-97 at a cost of Rs. 2,970, but does not hold water in the hot weather when the whole town is dependent on one or two wells, which are then used night and day. A primary school, a police Station-house, a Public Works Department inspection hut and a combined post and telegraph office constitute the public buildings. There is a Muhammadan mosque and burial-ground. The malguzar of the village is the tāhutdār of Tarengā who derives a large income from the sale of thatching grass. Bhātapāra is worked under the Village Sanitation Act; the income amounting to Rs. 1,598 is derived from a haisiyat tax and the expenditure is devoted to the improvement of sanitation, repairs of roads, tanks, wells and the like.

Bhatgaon Zamindari.— A zamindari in the Baloda Bazar tahsil comprising an area of 64 square miles situated to the south of the Mahanadi stretching up to the borders of the Phuljhar hills and lying between the Bilaigarh zamindari on the west and the Sarsiwa tract of the Baloda Bazar tahsil on the east. It is one of the old bialisis or group of 42 villages, a half of the well-known chaurasi or group of 84 villages, a favourite form of group unit all over Northern India. The northern portion of the zamindari is fairly open and level, but the southern is hilly and covered with forest which, however, does not contain valuable timber. The present zamindar is a Binjhia, a sub-tribe of Binjhwars. Nothing is known about the predecessors of this family. The original ancestor of the present family was Jogirai in the service of the Ratanpur king, Kalyansai, whom he accompanied to Delhi when that Raja went to acknowledge the suzerainty of the Mughal Emperor Akbar about 1560. Some 50 years later the family fell into disfavour and Jogirai's great-grandson, by name Bijatirai, fled from Ratanpur and took refuge in the forests beyond the Mahanadi which at that time belonged to the Raja of Sambalpur. He was permitted to establish himself in the waste

country and thus founded the present estate of Bhatgaon, to which was later on added the taluk of Kakirda on the northern bank of the Mahanadi. About the middle of the 17th century the estate was handed over to the Ratanpur kings and remained in their possession till the Maratha conquest, but they seem to have accepted the position of the Binjhia family in Bhatgaon conferred by the Raja of Sambalpur and to have contented themselves with the assessment of a small takoli of Rs. 400 (excluding the taluk of Kakirda which had already been resumed). The takoli continued to be paid until 1821, when the estate was in common with the other zamindaris of Chhattisgarh required by Colonel Agnew, the Superintendent, to enter into formal engagements the terms of which are recorded on page 540 of Aitcheson's 'Treaties.' By these agreements the takoli was reduced to Rs. 300 (Nagpuri). this forming the total contribution of the estate to the Government under all heads. The figure was maintained. except for a further reduction on account of the exchange value of the Company's rupee, until 1867 when, in the course of the general settlement proceedings of the Bilaspur District in which the estate was then included, the income was more closely scrutinized and a substantial enhancement of takoli imposed. The fidelity of this petty chief remained unaffected throughout the anxious days of the Mutiny, and even when Narayan Singh of Sonakhan defied the British rule in 1857 and fortified himself in the hills of his estate to withstand the advance of Lieutenant Lucie-Smith who was sent from Raipur to apprehend him, the zamindar of Bhatgaon rendered the British force such assistance as he could with matchlock-From 1867 A. D., when the chief acquired proprietary rights in this estate, to the present time the history of the tract is simply a part of the ordinary story of District administration in which we read of the rapid development of agricultural resources and, as his wealth and credit has increased, a growing tendency on the part of the zamindar to involve himself in debt from which the Government alone

can extricate him. In 1907 the debts amounted to Rs. 24,000 which necessitated the estate being put under Government management. The present zamindar is Dharam Singh Binjhia who resides at Bhatgaon which is 43 miles from Baloda Bazar and 88 miles from Raipur. He is 45 years old and is an Honorary Magistrate. He has a son 9 years old who will in ordinary course succeed him.

There are 60 villages in the zamindari and the population in 1901 was 7,964 persons, having decreased by about 17 per cent. during the previous decade. The density is 124 persons per square mile. Jheria Telis, Chamars and Chandnahu Kurmis form the bulk of the population. The only large village in the estate is Bhatgaon, the headquarters of the zamindari. Of 60 villages, 2 are held by inferior proprietors, 3 by muāfidārs, 48 by thekādārs and the rest are under the direct management of the zamindar. The estate has a small area of forest.

Of the total area of 21,405 acres occupied for cultivation, the cultivated area amounts to 90 per cent. The cultivated area was 19,258 acres in 1907-08, and the gross cropped area was 16,113 acres, of which 416 acres were double-cropped. Rice is the principal crop, the area under it being 11,490 acres. The following are the other crops sown in the zamindāri:—Urad-mūng (707), til (1,503), and kodon (617). Within the last 10 or 15 years the system of double-cropping by uterā has been introduced and with such success that at the present time linseed, urad, masūr, etc., sown broadcast in the rice-fields just before the autumn harvest, have become, after rice, the most important crops.

Sir Richard Temple's Report of 1863 on the Zamindāris

shows that Dubrāj Singh Binjhia was zamindār. The first five generations are said to have paid no revenue. In the sixth, a demand of Rs. 400 was imposed, but it was subsequently reduced to Rs. 300 or Rs. 256 Government currency. At Mr. Chisholm's

settlement of 1868, the income of the estate was estimated at Rs. 2,362 and Rs. 610 was fixed as revenue on the estate. At R. B. Purshottam Dās' settlement of 1890 the income of the estate from land was Rs. 4,391, on which a takolī of Rs. 1,600 was fixed (including cost of police contribution, Rs. 232). The income from forest was estimated to be Rs. 606 on which a forest takolī of Rs. 200 was fixed. In 1907-08 the income from land was estimated to be about Rs. 8,515 and that from forest Rs. 861. The zamīndār now pays Rs. 1,597 as land-revenue and forest takolī, and Rs. 190 as cesses.

A third-class road connects Bhatgaon with a ferry over the Mahānadi at Seorīnarāyan and another road runs due north to Chāmpa railway station. Rice, linseed and hemp are almost the only exports. They are in ordinary years carried north by cart to the Chāmpa and Raigarh stations on the Bengal-Nāgpur Railway, but in poor seasons this stream is broken by a cross current of Banjārā traders with pack-bullocks who ply between Sambalpur and Balodā Bazār to make a profit on the lower prices which prevail in the more easterly District. The kasbī cloth of Bhatgaon is said to be good and the zamīndāri produces good tasar silk also. Bhatgaon, the headquarters of the zamīndāri, has a primary school and a post office.

Bilaigarh Zamindari.—A zamindari in the Baloda Bazar tahsil, containing an area of 112 square miles, situated to the south of the Mahanadi, and extending to the Phuljhar zamindari. It is bounded on the east by the Bhatgaou zamindari, and on the west there is a portion of the khālsa tract and the Katgi zamindari which is now owned by the Bilaigarh zamindar. The northern portion is a stretch of level plain, possessing a fair proportion of rich black soil, while the southern portion is rocky and covered with a series of hills containing dense jungle and soil of inferior quality. The principal crop is rice. The cultivation of wheat and other rabi crops is carried on to a very limited extent. The forests

are extensive and not particularly valuable. Like Bhatgaon, it was originally a half of the chaurasi or group of 84 villages. It is said that originally it belonged to Bhainas, a Dravidian tribe mostly found in the Bilaspur District in which the zamindari was included up till 1906 A. D. Their chief seat was Phulihar where a Gond dynasty established itself and apparently acquired this tract also at the same time. The head of the Bilaigarh family was at first the Baraiya or headman of 12 villages in the jungle to the extreme south of the present estate. This jungle taluk belonged to the zamindar of Phuljhar, to whom the Baraiya, whose headquarters were at Dhansir, owed allegiance. About 1700 A. D. the Raja of Ratanpur had his attention drawn to this part of the country by repeated complaints of the ill treatment of pilgrims on their way to Jagannath-Puri by the hill Gonds. The great road for pilgrims lay through what is now the Bilaigarh estate. From the whole of Chhattisgarh and from outlying countries as far a-field as Mandla and Rewah troops of pilgrims came every year to Seorinarayan and then crossing the Mahanadi proceeded along the southern bank of the great river below the Phuljhar hills, from which they were frequently the victims of raids by the robber tribes of Gonds and Binjhwars. Just as in later days an attempt was made to bribe the chief of Sonakhan to peaceful ways by grants of land in the open country, so, but with more success, the Raja of Ratanpur determined to curb the Gonds by binding the most prominent of them to his side by the grant of the present Bilaigarh and Katgi estates. He selected Manihi Merwar, the Gond 'Baraiya' of Dhansir, whose family were then, as they are to this day, conspicuous for their size and stature. Accordingly, Manjhi changed his ways of life, became a pillar of order instead of a pillar of offence and his family have continued for the last 200 years in possession of the tract of country then conferred on them as well as of their old 12 villages which have now been altogether withdrawn from the control of the Phulihar zamindar. On Mānjhi's death, however, his sons, Gumānsingh and Mukhirai, quarrelled and partitioned the estate, Gumānsingh, the second son, taking the portion known as Katgi, and Mukhirai that known as Bilaigar h^I. It was only some 30 years ago that the issue of the younger branch failed and the two estates became once more incorporated as a single zamīndāri.

During the Mutiny the zamindar of Bilaigarh and the agent of the widow-survivor of the Katgi zamindar rendered the British force which was sent to arrest their neighbour, Narayansingh zamindar of Sonakhan who had rebelled, such assistance as they could with matchlockmen. From 1867 A. D., when the zamindar acquired proprietary rights in his estate, to the present time the history of the tract is simply a part of the ordinary story of District administration in which we read of the rapid development of agricultural resources and along with it a tendency on the part of the zamindar to involve himself in debt. The last zamindar of Bilaigarh soon entered on such a course of extravagance that. although a substantial income from Katgi was about 1875 added to his income from Bilaigarh, he became hopelessly indebted and the estates (Bilaigarh and Katgi) had in 1878 to be brought under Court of Wards management where they remained (with one interval in the case of Katgi) till 1901, The present zamindar of Bilaigarh and Katgi is Bhupsingh Gond and is 43 years old. He has a promising son of about 18 years of age, who will in the ordinary course of events succeed him.

In 1901 the population was 13,711 persons having decreased by about 10 per cent. during the previous decade. The density is 122 persons per square mile as against the District figure of 112. There are

^{1.—}According to Mr. Chisholm's account written in 1867, Katgi was no part of the original grant to the Baraiya of Dhansir, but was a separate grant to Gumānsingh for warlike services rendered to the Ratanpur king against his constant enemy, the Sambalpur Rājā. The story given is as told by the zamīndār of Bilaigarh which is at any rate supported by an old account written in 1855.

74 villages in all, of which 3 are held direct by the zamindar, 3 by inferior proprietors, 6 by muāfidārs and the remainder are held by ordinary thekādārs. There is no large village in the estate except Paoni, the population of which was 1,195 persons in 1901.

The total occupied area of both Bilaigarh and Katgi zamindāris is 52,998 acres, 96 per cent. of which is cultivated. The cultivated area was 51,138 acres in 1907-08 and the gross cropped area was 51,098 acres, of which 6,868 acres were double-cropped. Rice (37,020 acres), urad-mūng (6,066), linseeed (1,537), and til (1,913) are the principal crops. Within the last 10 or 15 years the system of double-cropping by uterā has been introduced and with such success that at the present time linseed, urad, masūr, etc., sown broadcast in the rice-fields just before the autumn harvest, have become, after rice, the most important crops.

Bilaigarh and Katgi estates were held rent-free in lieu of service until the Maratha conquest of Land revenue. 1750 A. D. when a quit-revenue was assessed on both estates, Rs. 700 (Nagpuri) in Bilaigarh and Rs. 500 (Nagpuri) in Katgi. These payments continued to be paid until 1821, when all the estates were in common with the other zamindaris of Chhattisgarh required by Colonel Agnew, the Superintendent, to enter into formal engagements, the terms of which are recorded on page 540 of Aitcheson's 'Treaties.' By these agreements the takolis were reduced in Bilaigarh to Rs. 500 (Năgpuri) or 427 Government rupees and in Katgi to Rs. 300 or 256 Government rupees, this forming the total contribution of each estate to the Government under all heads. These figures were maintained except for a further reduction on account of the exchange value of the Company's rupee until 1867 when, in the course of the general settlement proceedings of the Bilaspur District, in which these estates were then included, the income of Bilaigarh estate was estimated at Rs. 2,790 on which a revenue of Rs. 800 was fixed and the income of the Katgi estate was estimated at Rs. 2,345 on which a revenue of Rs. 630 was fixed. At Rai Bahādur Purshottam Dās' settlement of 1890 the income of the Bilaigarh estate from land was Rs. 5,816-9 and that from forests Rs. 1,955-1-11 on which Rs. 2,000 were fixed as land-revenue takolī (including the cost of police) and Rs. 610 as forest takolī. The income of the Katgi estate from land was Rs. 5,456-6 on which Rs. 2,000 were fixed as land-revenue takolī. Cesses amounting to Rs. 1,546 were fixed for both zamīndāris. In 1907-08 the income from land was estimated to be Rs. 23,333 and from forests Rs. 2,118 on which land-revenue and forest takolī of Rs. 4,210 is being paid for both the zamīndāris which have been amalgamated. The demand for cesses is Rs. 539.

There are good fair weather tracks connecting the chief villages with the important centres Seori-Miscellaneous. narayan and Lawan beyond the Mahanadi. Rice, linseed and hemp are almost the only exports. They are in ordinary years carried north by cart to the Champa and Raigarh stations on the Bengal-Nagpur Railway but in poor seasons this stream is broken by a cross current of Banjara traders with pack bullocks who ply between Sambalpur and Baloda Bazar to make a profit on the lower prices which prevail in the more easterly District. Bilaigarh, the headquarters of the zamindari, has a primary school, a branch post office and a police Station-house. Its population was 774 persons in 1901. There are also primary schools at Paoni, Purgaon and Nangarda in the Bilaigarh estate. Katgi was formerly the headquarters of the Katgi zamindari. It has a school and a branch post office. There is also a school at Sarwā in Katgi zamīndāri.

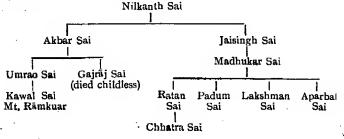
Bilaigarh Village—Is the headquarters of the zamindari of the same name in the Baloda Bazar tahsil, and is nearly 80 miles from Raipur. Its population in 1901 was 774 against 836 in 1891. Here are the remains of an old fort and the ruins of some ancient temples. There is a primary school and a weekly market is held on Fridays.

Bilaigarh means the fort of the cat and is connected with the Bhainas who are said to have once ruled in Phuljhar and to have been ousted by the Gonds. The Bhainas are said to have been burnt to death by the Gonds who filled the mouth of a cave where the Bhainas hid themselves and set fire to it. It is somewhat curious to find the protecting goddess of Dhamtari town named Bilai Mata or cat mother with the story that she was the patron goddess of the Bhainas who formerly occupied that place and offered human sacrifices from amongst themselves for success in catching game, the chief source of their subsistence. The Bhainas are not now known to have any peculiar reverence for cats but from the associations related above it appears that they had a great regard for that animal in former days.

Bindra-Nawagarh Zamindari.—This zamindari, comprising an area of 1,559 square miles, is Physical features, situated in the Mahāsamund tahsil and forms a boot-shaped tract of country, lying between the Dhamtari tahsil on the west, from which it is separated by the Sorul river, and Khariar zamindari on the east. Along the eastern boundary rises a range of precipitous hills varying from 2,000 to 3,000 feet in height and from this range, towards the south of the zamindari, a chain of smaller hills about 10 miles in breadth stretches out towards the west dividing the zamindari into two divisions. The northern division, which is the most extensive, consists of hilly country sparsely cultivated and covered with sal forest. Below the chain of hills the character of the country changes into an undulating and fertile plain containing excellent rice land.

Bindrā-Nawāgarh was one of the eighteen Garhjāt Chieftainships known as the Athāra-Garh, which were originally independent but were subsequently held in subordination to the most powerful chief, the Mahārāja of Patnā. It now belongs to a Rāj-Gond family of great antiquity, the founder, Kachnā Dhurwā, having some 24 generations ago conquered it from a Bhunjia chief. There are many legends of Kachnā Dhurwā's prowess and he is worshipped as a god by the Gonds throughout the zamīndāri. According to the family tradition the father of Kachnā Dhurwā, by name Singal Sai, was a younger son of

the ruling family of Lanjigarh and settled at which then belonged to the Bhunjia chief of a zamindari called Marda. The latter, fearing that Singal Sai had designs on his kingdom, poisoned him. Singal Sai's widow escaped to Patnā and was compelled to earn her living as a menial servant in a Brahman's house. As she was carrying away the sweepings of the house she gave birth to a child who was thereupon given the name of Kachra Dhurwa, from the word kachrā dhurwā which means sweepings. As a boy Kachnā Dhurwa showed extraordinary gifts. He was enlisted in the Maharaja's army where he rose to the highest rank and conquered all the Mahārāja's enemies. The Mahārāja offered to grant him any request he wished to prefer and he asked for and was given the zamindari of Marda; he then proceeded to Marda, conquered and slew his father's murderer and seized his territory. He then defeated all the neighbouring chiefs, amalgamated their lands and founded the present zamindari; Nawagarh became the capital and gave its name to the whole estate with a prefix Bindra, so called from the monkeys which abounded there, in order to distinguish it from another important place of the same name in the Drug District. The zamindari was taken under the Court of Wards in 1880 on the death of Umrao Sai, whose only son Kawal Sai was a minor. Kawal Sai died at the Rajkumar College, then situated at Jubbulpore, during his minority and left a widow Ramkuar. In 1902 after Ramkuar's death the estate was relinquished and the succession passed to the present zamindar, Chhatra Sai. who is a son of a younger branch of the family and had been adopted by Umrao Sai prior to the birth of Kawal Sai. genealogical tree below shows the relationship:-



Chhatra Sai is aged 52 years. He is a Darbāri and a Khās Mulākāti and exempt under the Arms Act and is also an Honorary Magistrate. He has several children, the eldest son being 16 years of age. They are being well educated by a private tutor who teaches them English.

There are 446 villages in the zamindari, of which 32 are uninhabited. The population at the census Population. of 1901 was 61,174 and the density per square mile 39. The population in 1891 was 51,309. The only large village in the zamindari is Gariaband, the population of which was 1,281 in 1901. There is no inferior proprietor. Protected status has been conferred in 95 villages, 105 villages are held by ordinary thekadars and 76 by muafidars while the remainder are under the direct management of the zamindar. Gonds form the bulk of the population and the aboriginal tribe of Kamars is found in the jungles. The latter are averse to agriculture, subsist on forest roots and berries and on the spoils of the bow and in the open season find employment in cutting grass, bamboos and wood for contractors and residents of the khālsa who resort to this zamīndāri for their annual nistar.

In 1907-08 the total area occupied for cultivation was 136,320 acres and the cropped area 95,770 acres Agriculture and Land of which 59.445 acres or 62 per cent. revenue. were under rice, the other chief crops being til (11,558); kodon and kutki (8,725). The undulating country round Deobhog in the extreme south yields a rice crop hardly to be surpassed in any other part of the District. About 970 square miles or 50 per cent. of the whole zamindāri is under forest which is very valuable. prevailing class of timber trees is the sal (Shorea robusta). Along the banks of the Udanti river, which rises in the chain of hills already described, there is some valuable teak, and bamboos are to be found on the hills in the south-west. The zamīndār pays Rs. 14,000 takoli and Rs. 2,011-4-0 cesses. The total income in 1907-08 amounted to nearly Rs. 68,300 of which about Rs. 24,700 was derived from the forests and the balance from land.

A second-class road runs throughout the length of the zamindari from Deobhog in the south Miscellaneous. and connects with the railway at Raiim. From Gariaband on this road a third-class road runs to Chhura. Gariāband was the headquarters of the zamīndāri when it was under the Court of Wards and the roads and buildings were under the management of the Chhattisgarh States Division of the Public Works Department. Besides the construction of these roads a palace and school and a Manager's office were then built at Gariaband. The total expenditure on Public Works during the 10 years from 1893 to 1903 amounted to Rs. 2,94,591. On the relinquishment of the estate in 1902 the management by the Public Works Department ceased except in the case of the Rajim-Deobhog road which is still included in the Chhattisgarh States Division. The headquarters of the zamindari were then removed to Chhura where the zamindar has built a new palace in which he resides. The population of Chhura was 526 persons in 1901. It contains a branch post office, a primary school and a police Station-house. Chhura is 56 miles from Raipur and 16 miles from Gariaband which is 28 miles from Rajim. There are 4 police stations situated at Deobhog, Nawagarh, Gariaband and Chhura, 9 primary schools and 7 branch post offices in the zamindari.

Bisrampur.—A village in the Baloda Bazar tahsil about 8 miles north-west of Hathbandh railway station with a population of 647 persons and an area of 1,379 acres. Originally Bisrampur was a plot of waste land encircling another small plot Ganeshpur which was in the possession of one Ganga Vishnu. Both plots were purchased by Mr. Lohr, of the German Evangelical Mission, and they thus merged into one estate in the middle of which stands the mission station of the German Evangelical Church. The tenants are Christian converts. The rice land here is mostly double-cropped. The mission society

has spent money on tanks and wells, but the water-supply is still scanty. Bisrāmpur is noted for its fine grass preserve. It contains an aided vernacular middle school, a primary girls' school, a branch post office and a mission press in which both English and Hindi types are used. A weekly market is held on Mondays.

Champajhar,—A small village about 6 miles from Rajim in the Raipur tahsil. It had a population of 1,244 in 1901 as against 831 in 1891 and its area is 1,834 acres. The place has been identified with Champaranya where the great Vishnuite reformer, Ballabhāchārya, was born. There is still an aranya or forest here in which there is a shrine of an old Mahadeo called Champkeshwara who is mentioned in the Rajim Mahātmya. The linga has 2 lines which divide it into 3 compartments, on one of which there is a figure of Ganesh and on the other what is imagined to be the figure of Parvati, while the central piece represents the Mahadeo proper. It represents a curious compromise between Brāhmanical principles and those of the aborigines. While on one side of this image bloodless offerings are made as they are always to Mahadeo, on another side goats are offered to what is supposed to be Parvati whose other form is Kali. The face representing her is daubed with vermilion and decorated with glass spangles used by females. The forest is a small one and belongs to the malguzar, but no one would cut wood or remove leaves therefrom. Once the malguzar built a house with the wood of the forest, but the house caught fire and was destroyed. The identification with Ballabhāchārya's birth-place was made only about 20 years ago and now people visit it from different parts of India, specially Bombay and Gujarāt. No pregnant woman would enter the forest as it is believed that abortion would take place at once. Ballabhacharya was thus born (i. e. by abortion) when his parents were passing through this place on a pilgrimage. They first left the child here and proceeded on their journey, but the mother having had a dream returned and found the child living, but surrounded by

burning fire on all sides. She prayed to the fire-god to give way and the fire parted and she picked up the child who afterwards grew up to be the great religious teacher. A temple has been recently constructed on the place which is supposed to be the spot where he was born. This spot was revealed in a dream to the Ballabhāchārya Gurū of Bombay who came to the village, fasted and prayed for guidance for several days. A fair is held here in Māgh. Holi is not burnt either in this or in surrounding villages, but the reason is not known. The mālguzār is a Brāhman.

Damru (Tabor-shaped like an hour-glass, a cognisance of Mahādeo).—A village in the Balodā Bazār tahsīl 9 miles north-west of Lawan. It is a good-sized village and is one of the best in the Lawan group. It contains an old temple and an old fort. Its population has declined to 824 in 1901 from 1,217 in 1891. Excellent rice crops are grown in the moat round the old fort. There is a primary school and a weekly market is held on Mondays. The mālguzārs of the village are Kawars.

Deobhog.—A village in the extreme south of the Raipur District in the Bindra-Nawagarh zamindari 139 miles from Raipur. It was once the headquarters of a District under the Somvansi kings of Cuttack and is so referred to in a copperplate grant of Maha Bhavagupta II. Its population in 1901 was 617 and its area is 1,605 acres. It has a primary school, a police Station-house and a post office. Some trade is done in rice, til and lac.

Deokut (the hillock of gods).—A large and fairly open village on the Mahānadi river about 8 miles west of Sihāwa in the Dhamtarī tabsīl. There are four small but old temples on the banks of the river. In two other temples there are very elaborate carved slabs. One of the temples contains a small inscription giving the name of Vāghrāj who was a Kānker king about the 12th or 13th century A. D. The population in 1901 was 317 and its area is 1,474 acres. The

Bpigraphia Indica, Vol. III, p. 357.

old malguzar was Kamoddas Bania of Dhamtari who was a guru of the Kabirpanthis. He had bought the village for only Rs. 200, a great bargain. Kamoddas is now dead and the village has passed to other hands.

Deori Zamindau.-- A small zamindari comprising an area of 82 square miles, situated on the banks of the Jonk river, between the zamindari of Kauria and the tract formerly composing the zamindari of Sonakhan, which was resumed by the Government on account of the rebellion of the zamindar during the Mutiny. The family is a Binjhwar family and the tenure a very old one, but little is known of its origin. It is probable, however, that it is an offshoot of the Sonakhan zamindāri. In the Mutiny Maharāj Sai, the zamindār of the time, assisted in the apprehension of the Sonakhan zamindar, who was his nephew, and after the latter's execution was temporarily put in charge of his estate. He fell a prey to the revenge of Govind Singh, son of the Sonakhan zamindar, who attacked and murdered him. The present zamindar, Nazar Sai who is the nephew of Maharaj Sai, is 75 years of age. He has a grandson, Kalindar Sai aged 25 years, the heir to the estate. He is indebted to the amount of some Rs. 17,000 and the estate was taken under the management of the Court of Wards in 1905. He is a Darbari and Khas Mulākāti. There are 37 villages in the zamindāri of which 5 are uninhabited and the population in 1901 was 4,121, the density per square mile being 50. The population in 1891 was 3,958. Of the total villages, one is held by a muāfidār, 23 have been given out in ordinary leases, 2 are under protected thekādārs and the remainder are held direct by the zamindar. The cropped area in 1907-08 amounted to 6.814 acres, more than half of which is under rice. Kodon and kutki (1,042) and til (1,083) are the other principal crops. forest area is about 32 square miles containing some sal and a quantity of valuable bamboos. The total income in 1907-08 was about Rs. 3,300, of which Rs. 1,450 were derived from forests. The zamindar pays a takoli of Rs. 350 and cesses Rs. 92-3-0. Deori, the headquarters of the zamindāri, which boasts of a primary school, is situated on the western bank of the Jonk river, 12 miles to the north of the Great Eastern Road and 77 miles from Raipur. Its population was 208 persons in 1901.

Dhamtari Tahsil.—The south-western tahsil of the District. lying between 20° 1' and 21° 2' N... General description. and 81° 25' and 82° 10' E. It is bounded on the north by the Raipur tahsil, on the east by Mahasamund, on the south by the Jeypore zamindari of Madras and on the west by the Kanker State and the Drug District. In 1906 on the formation of the Drug District the Sanjari and Balod tracts, which had been summarily settled, were transferred to the Sanjāri tahsil of Drug; with them was included the Dondi-Lohāra zamīndāri. This area was 944 square miles containing 494 villages with a population of 122,790 persons. area of the Dhamtari tahsil was thus reduced from 2,542 to 1,598 square miles or by nearly two-fifths, and its population from 310,996 to 188,206 persons. The tahsil now contains 16 per cent, of the area and 17 per cent, of the population of the District. The northern half of the tahsil is open country, generally very flat, and almost treeless except for occasional mango groves, while the southern part consists of hill and forest, the country becoming wilder and more mountainous the further south one goes. The hills begin about five miles south of Dhamtari and run east and west across the tahsil. They include the Sihāwa and Gattāsilli ranges of Government forest with a number of malguzari villages lying in the middle of the forest. To the north on the boundary of the Raipur tahsil low ridges of poor soil alternate with shallow valleys of more fertile character; and between this tract and the Gattāsilli forest lies a level tract of the best black soil. On the east the Pairi, a broad sandy stream, divides Dhamtari from Bindra-Nawagarh. Further west is the Mahanadi, a somewhat larger stream of the same character, which is joined by the Pairi at Rājim, while towards the western border lies the Khārun, a small stream, but rockier than the Mahānadi and Pairi, and retaining water all the year round while the two others are dry early in the year.

The population of the reconstituted tabil in 1901 was 188, 206 persons or 17 per cent, of that of Population. the District. The population of the same area in 1891 was 192,950 and the decrease during the decade was 2½ per cent, or about the same as the District average. The tabsil was only slightly affected in 1897, but suffered severely in 1900. The decline of population was considerable in the open tract especially in the high-lying land bordering on the Raipur tahsil, where the soil is poor and the forests are distant. On the other hand, the Sihāwa and Gattāsilli groups in the south showed a marked increase of population, while an even greater rise has occurred in the cultivated area, This increase is advantageous as it affords a supply of labour for the valuable Government forests which lie in this part, and which formerly were of little use owing to their remoteness and the absence of labour. The tahsil contains one town, Dhamtari (population 9,151), and 554 villages, of which 10 are uninhabited. In 1901 only one village, Aondi (2,019), contained more than 2,000 persons, while 18 villages had a population of between 1,000 and 2,000. The most important class of cultivators are the Telis who are fairly well-todo as tenants and as landlords are on good terms with their villagers. The Gonds of the open country are generally poor and down-trodden and are very stupid, but in the jungle, curiously enough, they are intelligent cultivators and very hardworking. They take great care of their fields. and dam up streams with large masonry sluices to spread water over the surface. Chamars are not numerous in Dhamtari. The Kurmis also are, unfortunately, found in small numbers, as they are the best cultivators and best men in the District; being on the whole honest, kindly, and for Chhattisgarhis not wanting in manners. They are mostly found round Kurud.

Of the total area of the tahsil, 905 square miles or about 57

Agriculture.

per cent. consists of Government forest,
while another 218 square miles or 13½

per cent. are private forest and grass lands. Of the village
area of 828 square miles a proportion of 65 per cent. was
occupied for cultivation in 1907-08.

The statistics of cropping for the last three years are shown on the following page.

In 1907-08 the cultivated area was 332,327 acres and the net cropped area 292,810, while 108,496 acres were double-cropped. Rice is the staple crop of the tabsil, covering 87 per cent. of the net cropped area. The average outturn may, it is stated, be safely put at 1,000 lbs. or 100 lbs. higher than in the rest of the District. Wheat has ceased to be of much importance, and is less profitable than rice followed by a second crop. Linseed, urad and mung are generally sown as second crops in the standing ricefields. The irrigated area is insignificant.

In 1907-08 the demand for land revenue was Rs. 1'26 lakhs

and for cesses Rs. 7,000. The average
rent-rate for the tabsil was R. 0-11-10.

A fresh settlement is now being made.

The tabsil is divided into four police Station-houses with headquarters at Dhamtari, Sihāwa, Kurud and Pandukā. It has five Revenue Inspectors' circles with headquarters at Kurud, Bhothli, Sihāwa, Pandukā and Dargaban and 89 patwāris' circles.

Dhamtari Town.—The headquarters town of the Dhamtari tahsil, situated in 20° 42′ N. and 81° 35′ E. Dhamtari is 45 miles south of Raipur, with which it is connected by a narrow gauge branch railway, and two miles from the Mahānadi river. It is 48 miles by road from Raipur. The name of the town appears to be a corruption of Dhām or Dharma tarai meaning the sacred tank or place; this derivation is confirmed by the existence of similar names in neighbouring villages, for instance, Shyāmtarai, Haraftarai, Parastarai and Bāghtarai, all of which are situated within a

STATISTICS OF CROPPING.

Khalsa 249,288 Total 249,288 Total 253,049 "{ Zamindari 253,049 Total 253,049 Khalsa 253,049	3,092 15,388 42,763	-	nuiT berU	and r	Sugaro	-oldnoG as bed	Total c ped are	Trigated asrae,
Total 253,049 Khalsa 253,049 Total 253,049 Total 253,049	_		3,841 13,416 84,964	64 8,600	187	141,679	442,383	2,649
Total 249,288	***	•	:	<u>:</u>	:	i	:	:
Zamindari 253,049 Total 253,049 Khalsa 254,929	3,092 15,388 42,763	3 3,841 1	3,416 84,964	8,600	187	141,679	442,383	2,649
Total 253,049 Khalsa 254,929	3,755 14,151 50,774	4,778 15,582	5,582 91,352	52 8,479	141	152,626	463,987	1,376
Total 253,049	1			:	:	:	:	:
(Khalsa 254,929	3,755 14,151 50,77	4 4,7781	5,582,91,352	52 8,479	141	152,626	463,987	1,376
2 2 20 20 20 20 20 20 20 20 20 20 20 20	1,428 14,870 21,190		2,813 12,888 71,980	3,109	16	108,496	401,306	13,534
Zamindari	:	:	:	:	:	:	:	:
Total 254,929 1,428 4,8;	1,428 4,870 21,190	00 2,813 12,888	2,888,71,980	80 3,109	97	108,496	401,306	13,534
Percentage of area under each crop 63.5 '3 4	.3 4		3 18	òο	.02	27	:	:

(a) Includes double-cropped area,

radius of 5 miles. One of the quarters where Rajas used to live is still known as Dharmpura. Apart from the town proper, there are four hamlets, three of which, viz., Jodhapur, Dānitolā and Nawāgaon are inhabited by low castes, the first two having a majority of Chamars while Danitola is equally shared by them and the Ganda weavers. The fourth. Ratnābāndha, is inhabited by mixed castes. The area of the Dhamtari town is 2,974 acres, of which 125'20 acres within municipal limits and 64'26 acres outside the municipality (total 189'46 acres) are nazūl. This nazūl land consists only of the space enclosed by the fort ditch and a number of mango groves which are very plentiful. The fort site is cleared and the official buildings are built on it. The ditch which surrounds the fort does not hold water. The town is laid out lengthwise north to south, the principal shops and bazar being on both sides of the main road which passes between the sarai and the inspection bungalow from the northern to the southern end of the town. Pakkā buildings are found in some of the muhallās of the town proper. Since the opening of the railway in 1901 the importance of the town has greatly increased. Its population in 1872 was 6,023, in 1881 6,647, in 1891 6,726, and in 1901 9.151. The majority of the population (6,294) are Hindus. A municipality was established here in 1881. The municipal limits include the town of Dhamtari and about 50 acres of land belonging to mauzā Gokulpur. The average municipal receipts for the decade ending 1901 were Rs. 3,500. In 1907-08 the income was Rs. 9,319, the principal sources being house-tax Rs. 2,682 and Ganj receipts about Rs. 2,000. The main heads of expenditure are sanitation and education absorbing about Rs. 869 and Rs. 1,248 respectively. Section 34 of the Police Act is in force in Dhamtari and the Vaccination and Gambling Acts were also made applicable about 2 years ago.

Local tradition avers that Dhamtari was once the capital of

a Gond king named Dhurwa Raja who
had an only daughter whom he married
to an ancestor of the Kanker chief who was then settled at



DOORWAY OF NAKTI TEMPLE, DHAMTARI.

Having no male issue the country of Dhamtari Sihāwa. passed to his son-in-law who left Sihawa and settled at Dhamtari. The construction of a fort with a ditch, the ruins of which are still visible, is assigned to the reigns of these kings. Once more the direct line in the ruling house failed and a brother who had been banished the country by the ruling king finally succeeded to the throne. During his exile he had lived in Kanker and on coming to the throne he preferred to remove the seat of government to Kanker, where his descendants still The Dhamtari tabsil formerly formed part of their dominions, but the subsequent changes in the paramount power led to readjustments whereby it passed from their possession. It was on this account it is alleged that the late Raja of Känker never drank the water of Dhamtari tanks and wells. When encamped there he had it brought from elsewhere.

Dhamtari possesses some old temples of which that of

Rāmchandra is most conspicuous. This is a small temple near the dispensary with beautiful carvings. It is believed that some of the sculptures were brought away from the old city of Sirpur, 60 miles away. The most popular object of worship

is Bilai Māta who is the protecting goddess of the village. Her shrine is built outside the village over a shapeless stone on which some figures have been carved and which is supposed to have come out of the earth by itself. This stone which represents the goddess is believed by the people to have considerably increased in size, following the growth of a human being from infancy to youth. There can be little doubt that human sacrifices were formerly offered to this deity. common story pointing to the practice is to the effect that a number of Bhaina boys, who were going a-hawking, passed by this stone and in a spirit of hilarity said, 'O Bilai Māta if we catch a basketful of birds, we shall offer you one of ourselves.' They then passed on to the jungle and by a curious chance it so happened that they were able to catch a basketful of When returning home they again passed by the stone, birds.

whereupon one of them reminded the others of the promise which had been made to the goddess, but nobody would come forward as a victim. A clever head suggested that a symbolical offering would be as good as a real one and he took a straw with which he struck his neck saying 'Here I offer myself in fulfilment of the vow made.' No sooner had the straw stick touched the neck than the head flew off to the amazement of the party who stood dumbfounded. The goddess, however, after displaying her powers, was pleased to restore the victim to life again. The Bhainas are an aboriginal tribe chiefly found towards the Bilaspur District and it is somewhat curious that their name should be associated with something which denotes a cat. Bilai Mata means 'cat mother' and there is Bilaigarh or cat fort in the Baloda Bazar tahsil, which is also connected with the Formerly there was no temple for Bilai Māta, but Bhainas. one was constructed by a Ponwar who accidentally trampled over the stone and built a shrine to appease the angry goddess who caused a severe illness to overtake him. A local fair is held in her honour at the end of Magh (January-February). It had been discontinued for some years but was started again 3 years ago. On the Dasahra day the Marathas form a grand procession and visit the shrine to worship her. Kanker chief is said to have once offered 108 goats to Bilai Māta. Equally potent and feared is the Maradeo who lives in a corner of the fort. When plague visited Dhamtari in the year 1907 he resisted its advent, fighting the whole night most vehemently as was evident from marks of blood which his priests found on the ground near his shrine. His afflatus subsequently descended on one of the Baigas who gave out that the offender was a Marwari who had brought the plague and that he would see that his family was totally destroyed. Be that as it may, the Baiga gave wholesome advice to the people not to allow outsiders to visit their villages and this advice was most thoroughly carried out, even tahsil peons being prevented from entering villages. No Government order could have enforced the fiat more effectually than the word of

the Baiga in trance and the result was that the spread of plague in the tahsil was most effectually checked.

Dhamtari is now an important commercial town as it receives the produce from the south of Trade, &c. the Raipur District and the Bastar and There is a considerable trade in grain, harra, Känker States. Mārwāris and Cutchis are engaged in the trade lac and hides. and Messrs. Kilburn and Co. of Mirzapur have a depôt here for The best kinds of lac such as nagli, katki, kosam or batri kosam are available. The produce is brought not only from Sihāwa but from Kānker and Bastar as far as Jagdalpur. Exports of lac may be 2,000 bojhās of 192 seers each in a good year. The present price is Rs. 160 per bojhā and in 1906 it went up to Rs. 350 and more. The trade is increasing, the fall in price having only taken place lately. The cultivation of lac is carried on by Gonds and a few malguzars have also engaged in it and employ Gonds for the work. Several harra factories have been started in which the seed is separated from the husk. Sāl sleepers are also brought in large quantities.

There is a mission of the American Mennonites with 3 It maintains an European missionaries. General. English middle school for boys and a girls' school in which technical education is given. There is a mission dispensary and a leper asylum. The mission have a village Bālod Gahan in the Sanjāri tahsīl to which they have erected a telephone from Dhamtari a distance of 6 miles. They have also connected it with Rudri, 3 miles from Dhamtari, where they have boys' and girls' schools. The municipal institutions include a dispensary with accommodation for 4 in-patients, a vernacular middle school and a Government girls' school. Dhamtari has a post and telegraph office, an inspection bungalow and another for irrigation officers. There is also a municipal sarai. A weekly market is held on Sundays. The proprietor of the village is an Ahir named Chhote Lal. It is noteworthy that 91 malguzars possessing proprietary rights in other villages in the Dhamtari tabsil have their permanent residence at Dhamtari. Păn is grown in four or five gardens. Coarse cloth is woven by a colony of Koshtās. Pairis or foot ornaments and chutkis or toe ornaments are also made of bell-metal. Soda water and lemonade are made by a Bohrā merchant. A veterinary dispensary is maintained by the District Council.

Fingeshwar Zamindari.—A zamindari in the Mahasamund tahsil, with an area of 179 square miles, situated to the east of Rajim and north of the Bindra-Nawagarh zamindari-Sūkha nāla enters the zamīndāri at the south and runs through the centre joining the Mahanadi at the most northern point. On the eastern and southern boundaries there are ranges of low hills and the soil is poor, but in the centre and west there is a quantity of excellent rice land. The zamindari is a very old tenure having existed in the family of the present zamindar for many hundreds of years and it is mentioned in the list of the zamindari estates prepared under the Haihayavansi Rājās in the 16th century. The family is a Gond family of great antiquity, but little is known of its origin and history. The present zamindar, Bisnath Singh, is 45 years of age and has two sons, the elder of whom is aged 24 years. He is a Darbari and Khās Mulākāti, and exempt under the Arms Act. He is also an Honorary Magistrate. There are 86 villages in the zamindari of which 5 are uninhabited and the population in 1901 was 22,194, the density per square mile being 124. The population in 1891 was 21,275 castes are Gonds, Telis and Chamars. There is no large village in the estate except Fingeshwar, the population of which was 1,659 persons in 1901. Of the total villages, one is held revenue-free, 4 are assigned for maintenance to the zamindar's aunt. 2 are held in inferior proprietary right, 6 by protected thekādārs and the remainder are managed direct by the zamindar. total cropped area out of the occupied area of 38,513 acres in 1907-08 amounted to 36,344 acres, of which 4,377 acres were double-cropped, linseed, mung and urad being sown according to the utera system. Rice occupied 28,623 acres or 79 per cent. of the cropped area. Kodon-kutki (1,001) and til (586)

are the other chief crops. About 48 square miles are under forest, chiefly in the eastern and southern portions, but there is no large timber and the forest is of little value. The zamindar pays Rs. 4,500 takoli and Rs. 1,086 cesses. The total income in 1907-08 amounted to about Rs. 36,000 of which Rs. 35,298 is derived from land. The income from forest is very insignificant. There is a primary school and a branch post office at Fingeshwar which is the headquarters of the zamindari and is situated about a mile to the west of the Sükha river, being 10 miles distant from Rajim and 39 miles from Raipur.

Garh-Seoni.—A village in the Mahāsamund tahsil situated on the right bank of the Mahānadi about 8 miles to the southwest of Sirpur and 13 miles to the north of Mahāsamund as the crow flies. Its population in 1901 was 533 and area 2,729 acres. It contains an old fort on account of which the prefix garh is added to the name of the village. There are 4 tanks and the water-supply from them and the river is sufficient. The capabilities of the village are considerable, but the cultivation is rough and the soil requires further subjugation. The mālguzārs are Sunkars, a peculiar Chhattisgarhi caste of vegetable growers. It is seldom that these people acquire proprietary rights.

Gattasilli.—A small village in the Dhamtari tahsil, 36 miles south-east of Dhamtari, on the Dhamtari-Sihāwa road of which the first 8 miles are metalled. Its population in 1901 was 538 including that of its two hamlets, Borwa and Tālpāra. Surrounded by thick jungle, the haunt of tiger, sāmbhar, pig and other game, Gattāsilli is a favourite resort for sportsmen. The mālguzār is a Gond who is a good guide for stalkers and is himself an excellent shikāri. He is however in straitened circumstances, as the cultivation of the village is very poor. He has had to sell a third part of his village to a Musalmān, in spite of the generous gift of Rs. 1,100 from his own pocket by Mr. A. B. Napier, the late Deputy Commissioner of the District. There is a forest bungalow at

Gattāsilli available for occupation with the permission of the Forest Officer. The village has a large number of kusum trees on which lac could be grown with much advantage, but the mālguzār, being an old-fashioned man, has neither the capacity nor the will to utilize the opportunity. Gattāsilli is a station of the Great Trigonometrical Survey. A weekly market is held on Mondays.

Gauragarh.—A plateau between Bindrā-Nawāgarh and Khariār, which rises in several places to a height of 3,000 feet, affording a pleasant site for a sanitarium; the scenery is very fine and the climate much cooler than that of the plains, but it is covered with jungle and almost entirely uninhabited. The name Gaurāgarh means a white fort and has been given to the place because there are white peaks on the tops of hills which rise above the plateau. The place is strewn with bones of animals destroyed by tigers and leopards, but the local tradition is that they are bones of human beings who were eaten up by cannibals whose aid Kachnā Dhurwā requisitioned to regain his ancestral gaddī from which he had been ousted by an usurper.

Gidhpuri (vulture's town).—A village in the Balodā Bazār tahsīl about 22 miles to the south of Balodā Bazār, situated near Sirpur about 2 miles from the left bank of the Mahānadi. Its population in 1901 was 808 and area 1,198 acres. It contains an old fort built of stone but now in ruins and also remains of some old temples with sculptured images. The village has 3 tanks and 8 dabris but water is also brought by a channel from the Tilai nāla. The place is believed to have been the residence of the relatives of the Sirpur kings. The village is held in superior proprietary right by a Baniā who is the representative of the family who used to hold formerly the tāhutdāri of the Sirpur pargana. The inferior proprietor is a Brāhman. The village has a primary school for boys and a weekly market is held on Mondays.

Gullu —A large village in the Raipur tahsil covering an area of more than 6 square miles, situated about 6 miles

north of Arang town. Its population in 1901 was 1,411. The place seems to be a very old one inasmuch as it is mentioned in an inscription of the Sirpur kings as Vargullak about the 9th or 10th century, A. D. It was given as a grant to an Arya Gauna who seems to have been a secretary of the Sirpur kings. The present malguzar is an old Gond who has lived beyond his means and is heavily in debt.

Jonk River.—(Jonk means a leech, but the name is also pronounced as Jog which means that which is added or tributary). It rises in the Khariār zamīndāri and forms for a considerable distance the boundary of that estate passing through Kharti and Narrā in a north-easterly course; after which it forms the western boundary of Borāsāmbhar zamīndāri in the Sambalpur District for some distance and also of the Phuljhar zamīndāri. It then takes a slight north-westerly course, enters the Deori zamīndāri, the Sonākhān pargana and the Katgi zamīndāri and finally falls into the Mahānadi at Seorīnarāyan. During its course in the Kauria zamīndāri it is joined on its left bank by two minor streams, the Machkā and the Bāg. The country along its banks is wild. Its total length is about 100 miles. During the monsoon and the cold weather bamboos are floated down to Borsidih on the Mahānadi.

Kagdih (crow's hamlet).—A village in the Raipur tahsil situated about 12 miles to the north of Arang town on the left bank of the Mahanadi river. Its population in 1901 was 474. It contains a small mud fort in ruins. The malguzar is a Marwari Bania.

Kandadongar.—A village in the Bindrā-Nawāgarh zamīndāri, 20 miles from Gariāband the headquarters of the zamīndāri. It is situated in the centre of forests and is difficult of access. There is a small forthere, the remnant of ancient days when it was the headquarters of the local chief and gave its name to the surrounding tract. In the Rājim inscription dated 1145 A. D. it is included in the list of conquests made by Jagatpāl a feudatory of the Haihayavansī king of Ratanpur.

It appears that prior to this it enjoyed an independence as free as that of the bison and wild buffaloes that roamed about it and which are still found in abundance here.

Kas Jol.—A central village of an estate owned by a family of Brāhmans and known as Kasdol pargana. The village Kasdol is one of the largest in the Balodā Bazār tahsīl having an area of 3,324 acres. Its population in 1901 was 1,495. It is situated on the other side of the Mahānadi 18 miles east of Balodā Bazār. It contains a number of good tanks from which some successful irrigation is done. There is an old fort surrounded by a moat in which excellent rice is grown. The Kasdol estate consisted of 29 villages which have now been partitioned between 2 brothers one of whom has constructed a large tank in the Asmid village, which will irrigate the whole of the tract. The proprietors are well-to-do, but their relations with the tenants are very strained and the estate is quite the most unhappy part of the District. A police Station-house is located here and a weekly market is held on Mondays.

Katgi Zamindari 1-A small zamindari lying to the south of the Mahanadi. It is intersected in the centre by the Jonk river. A considerable portion of the estate is a narrow wedge, enclosed on two sides by the Mahanadi, and on the third by the Jonk; the latter stretches across the Jonk to the hills bordering the Maharaji taluk in the east. The whole estate is a level plain, though bordered to the south by hills, which run to the Sonākhān wilds. On the east the tract adjoins a group of khālsa villages, which lie between the two zamindāris Katgi and Bilaigarh. The land along the banks of the streams is mostly sandy and cut up by ravines, while good black soil is found in the central villages. The land in some of the southern villages is of inferior quality, being partly sandy and partly stony. The area of the estate is 57 square miles. is essentially a rice-growing tract, though the cultivation of rabi crops has been extended in several villages. There are

¹ For other particulars see Bilaigarh Zamindari of which Katgi Zamindari now forms a part.

no forests. Katgi was formerly the headquarters of the estate; it is situated on the western bank of the Jonk river, about 5 miles to the south of the Mahānadi in the middle of the estate. A fair weather road runs from Katgi to Chechar, which is about 5 miles distant and where there is a junction of the Mahānadi and the Seonāth. Katgi is 69 miles from Raipur and 24 miles from Balodā Bazar.

In 1901 the population of the zamindāri was 13,458, having decreased by 14 per cent, during the previous decade. The estate is thickly populated, the density being 236 persons per square mile as against the District figure of 112. It contains 42 villages of which 7 are held by inferior proprietors, 2 by muāfidārs and 33 by thekādārs. There are only 2 villages which contain more than a thousand persons.

Kauria Zamindari.-A zamindari in the Mahasamund tahsil, comprising an area of 295 square miles, situated between the Mahasamund khalsa on the west and Phuljhar zamindari on the east, from which it is separated by the Jonk river. Running parallel to the Jonk river, at a distance of about 6 miles from it, lies a range of hills varying from 1,000 to 1,700 feet in height and the country between these hills and the river as well as that in the north of the zamindari is covered with sal forest. Kauria was formerly a khalsa taluk of the Raipur District under the Haihayayansi dynasty and being held continuously by the talukdar and his descendants for many generations came to be regarded as a zamindári. The last zamindar, Ranjit Singh, was a lineal descendant of the talukdar. He died childless during the course of his education at the Rajkumar College leaving a widow of about 20 years of age, named Vishnu Priva Dei, who is the present owner of the estate. Akbar Sai, the grandfather of Ranjit Singh, contracted a second marriage by the churi ceremony from which he had a numerous issue. Some of the descendants of this marriage are still alive. The estate has been under the management of the Court of Wards since 1901. The zamindāri includes ten villages held in inferior proprietary right and known as the

296 KHALARI.

Bhurkoni estate. These villages are said to have been granted by a former zamindar to his agent, Shikari Dao, as a reward for services by the latter to his liege, the Raja of Ratanpur. The present inferior proprietor, Mandhar Singh, is a minor and involved in debt and his estate which pays a mālikāna of Rs. 900 has been administered by the Court of Wards since 1895. The zamindari comprises 155 villages, of which 18 are uninhabited, with a population of 21,428, the density per square mile being 73. The population in 1891 was 16,273. There is no large village in the estate. Out of the total villages, 10 are held by inferior proprietors, 12 are given to the Bania of Tarenga in perpetuity right, 28 are under protected thekadars, 71 are under ordinary thekādars and the remainder are under the direct management of the zamindar. In 1907-08 the total area occupied for cultivation was 72,731 acres, of which 47,073 acres were cropped during the year. occupied 31,454 acres or 67 per cent, of the cropped area. area occupied by other crops is til 6,140 acres and kodon-kutki 4,689 acres. The area double-cropped is only 299 acres. About 60 square miles are under forest which contains some good sal The total annual income in 1907-08 amounted to about Rs. 24,700 of which about Rs. 2,300 are derived from forests and Rs. 22,400 from land. The takoli amounts to Rs. 3.000 and cesses Rs. 682-4. There are two schools and one police station (at Pithora) in the zamindari. The headquarters are at Pithora on the Great Eastern Road which passes through the north of the zamindari; it is distant 62 miles from Raipur and 29 miles from Mahasamund. Its population in 1901 was 824 persons and it contains a branch post office and a primary school.

Khalari.—A village in the Mahāsamund tahsil 29 miles to the north east of Rājim through Mahāsamund and 45 miles to the south-east of Raipur. It is usually known as Kharti Khalari and lies in a valley between a range of hills and Boirgaon. Its older name was Khalvātikā and in an inscription found in a temple there, dated in the year 1415 A. D., it

is mentioned as the capital of a Haihayavansi King, Hari Brahmadeva. This temple was built by a Mochi and still exists, but is devoid of sculptured ornaments. There are several other temples and there is a piece of high ground known as $kil\bar{a}$ where apparently there was a fort as traces of earthen ramparts are visible. The population of the village in 1901 was 527 and its area is 2,123 acres. There is a temple of Devi known as Khalari Devi and an annual religious fair is held on the last day of Chait (March-April) at which the attendance is 5.000 or 6,000 persons. The fair lasts for one day, singing and dancing the night previous, but this has nothing to do with the fair and is only a natural outlet for the spirits of those who arrive over-night on holiday bent. The next day or day proper from early in the morning crowds begin climbing the hill (a height of about 150 feet) to worship the goddess Khalāri Mai. Many, either before or after the climb, offer a kid at the shrine in the village (at the foot of the hill) leaving the head (which becomes the property of the Gosain malguzar) and bringing away the body to feast on. By about 3 p.m. all have worshipped and then the exodus begins and by 8 a.m. the next morning not a soul remains and one can scarcely believe that this throng has come and gone in so short a period. Even the pujari who only comes for the day has left the rock to the care of wild animals. Women form the majority of devotees, some being of the highest and richest classes in the vicinity, and it is clear that they are quite unaccustomed to the fatigues and exposure of hill climbing. There are none of the usual attractions in the way of merry-go-rounds, side shows, etc., generally found at fairs. Booths for the sale of articles are brought down from Raipur and elsewhere. That so many people should come such distances (many 150 miles or more) for only a day to a place where discomfort and very little pleasure await them speaks well of the faith placed in Khalāri Mai. The following legend is attached to the fair. Khalari Mai (quite a local goldess) once went disguised as a beautiful woman to the weekly market at Mahasamund

(18 miles from Khalāri). There a Banjārā fell desperately in love with her and on her return followed her. All the way back the goddess, though she did not reveal herself, kept telling the Banjara that his love was hopeless, but he persisted in his wooing. On reaching the base of the hill the goddess told him who she was and warned him that if he followed her up the hill he would be turned to stone. So strong was his love that he preferred staying near her even as stone and she could not dissuade him from following her. This he did and was consequently turned into a stone which is now pointed out. Women are assiduous in their attendance as the goddess is supposed to have the power to grant their wishes to become mothers. About two miles east of Khalari is a small domeshaped bare rock known as Khopra after the sister of Khalari Mata who is said to live there. A few fragments of pillars, some elaborately sculptured, lie in the village and a few sati pillars are to be met with in the scrub jungle about the village. There are a large number of tanks and dabris but many of them are shallow. The malguzars are Gosains, who are large landowners and are said to have bought the village from a Gond family in the first famine year for Rs. 400. A large weekly market is held on Mondays, at which cattle and considerable quantities of harra, lac, chironji and timber are sold. The village contains a forest post, a post office and a primary school.

Rhariar Zamindari.—A large zamindāri in the MahāsaPhysical features.

mund tahsil with an area of 1,489 square
miles lying between Bindrā-Nawāgarh
on the west and Patnā State in Bengal on the east. On the
west and extending throughout nearly its whole length there
lies a high broad plateau varying from 2,000 to 3,000 feet in
height cut off from the plain below by a range of precipitous
hills. This plateau contains remains of fortifications and was
probably the last stronghold of the Bhunjias. The sites of old
and forsaken villages, where herds of bison now roam undisturbed, show that here at one time there was considerable cultivation, but only two villages now remain. From this plateau to

the north the Jonk river descends and between this river and the eastern boundary the country is barren and the soil poor, supporting little but stunted forest trees and shrubs. The southern portion of the zamindāri is watered by the Sundar and Udet rivers and though hilly contains some fertile rice land.

Khariar is said to have been formed about 15 generations ago out of three Garhs, viz., Kholagarh. History. Güragarh and Kumragarh, which formed part of the Patna State, together with Khariar proper, which was bestowed by the Raja of Jeypore as his daughter's dowry on her marriage with Gopal Rao Deo, the younger son of Partap Deo, the Maharaja of Patna. It was one of the eighteen Garhjat Chieftainships known as the Athara-Garh held in subordination to Patna. The zamindar is the lineal descendant of Gopal Rao Deo and is a Chhatri of the ancient Chauhān ruling family of Patnā. The late zamindār, Rājā Brijrāj Singh Deo, who died on 1st November 1907 was awarded the Kaiser-i-Hind Medal of the first class for services rendered during the famine of 1899-19.0, and the title of Raia was conferred on him as a personal distinction in 1904. His son Bir Bikram Singh Deo, the present zamindar, is a Darbari and Khās Mulākāti and exempt under the Arms Act. He is an Honorary Magistrate, He is 32 years of age.

There are 606 villages in the zamindāri of which 57 are uninhabited and the population in 1901 was 77,304, the density per square mile being 32. The population in 1891 was 83,374 and there was thus a decrease of 61 per cent. during the decade. Large villages in the estate are Khariār with 2,707 and Jukta with 1,205 inhabitants. The bulk of the population are Gonds but the aboriginal tribes of Kamārs and Bhunjias are to be found in considerable numbers in the more jungly portions. Uriyā is largely spoken in the south and east and the Hindi-speaking people are distinguished from the Uriyās by the designation of Laria. Uriyās and Larias of the aboriginal tribes will not intermarry or hold social intercourse with each other and the

former consider themselves superior to the latter. There is no inferior proprietor in the estate. Of the total villages, 40 are held by relatives and others as muāfi and 33 villages belonging to the Tarbor Ilāka are held by Musammāt Lakshmibai, widow of Sundar Singh, a relative of the zamīndār, in mokāsa right for her life-time. Protected status has been conferred on 22 villages, 43 are held direct by the zamīndār and the remainder are leased to thekādārs. The thekādārs are mostly of aboriginal castes.

The total area occupied for cultivation was 174,673 acres in

1907-08, of which 127,499 acres represent the cropped area. Rice occupied 18,999 acres or 64 per cent. of the cropped area.

The other chief crops are til (13,929), kodon and kutki (10,249). The south of Khariār is one of the few portions of the District where rice is transplanted, though the biāsi system is more prevalent even here. About 700 square miles are under forest, but this has been much overworked and there is very little large timber left. Sāl is the chief timber and there is still some teak on the banks of the Udet river. Grazing dues, lac, harrā and thatching grass are the chief sources of forest income. The zamindar pays Rs. 6,000 takolī and Rs. 1,600-12 cesses. The total income in 1907-08 amounted to Rs. 68,300 of which about Rs. 24,700 are derived from forests, and the balance from land.

The Raipur-Kālahandī road runs through the whole length of the zamindāri as far as Khariār which is distant 116 miles from Raipur and 83 miles from Mahāsamund. The proposed railway from Raipur to Vizianagram will traverse the north of the zamindāri and will materially improve economic conditions. There are 3 police stations at Khariār, Komnā and Jaiwant-Nawāpāra, and 8 primary schools in the zamindāri. There is also an Anglo-vernacular school, a sub-post office and a dispensary at Khariār which is the headquarters of the zamindāri. The schools and dispensary are all owned and managed by the zamindār. There are also 5 branch post offices in the estate.

Khariar Village.—The headquarters of the zamindari of the same name is 116 miles to the south-east of Raipur. population in 1901 was 2,707 against 2,016 in 1891. of the village is 2,940 acres. There are the remains of an ancient fort and building. Khariar is said to have been the seat of the Gangavani Rajas who once ruled in Kalahandi. They were apparently ousted by the Patna chiefs in their palmy days and the present zamindar is a scion of the Chauhan family of that place. The place is not of much importance now. A few Banias and moneylenders are settled here but they do little business owing to the poverty of the inhabitants. The prevailing language of the place is Uriya. The old zamindar Raja Brijraj Singh Deo died in November 1907 and was succeeded by his son Bir Bikram Deo who is 32 years old. Brijrāj Singh was a man of munificent charity and during the famine of 1899-1900 he spent on famine relief Rs. 45,000 and maintained 9 kitchens in his estate. The village contains an unaided Anglo-vernacular middle school, a primary school for girls, a post office and a police Station-house under a Circle Inspector. A dispensary at Khariar is maintained by the zamindar, who also keeps a Deputy Inspector of Schools and pays all the school-masters in his estate. A weekly cattle market is held on Fridays.

Kharora.—A large village on the Raipur-Palari-Baloda Bazar road, 23 miles north-east of Raipur and connected by a second-class road 15 miles in length with Tilda railway station. Its population in 1901 was 855 and its area is 1,508 acres. Kharora has become a grain mart and a number of Banias have built shops between it and the adjoining village of Kesla. A large weekly market is held on Thursdays, the attendance at which is estimated at 5,000 persons. Cattle are brought for sale. Coarse cloth is woven by a colony of weavers. The village contains a school and a post office. The malguzar is a Koshta. About six miles to the south-east of Kharora, the Irrigation Department has constructed a tank at mauza Kusrungi at a cost of about Rs. 97,000 which is estimated to irrigate 1,130 acres.

MAHADEO GHAT, KHARUN RIVER.

Remode, Collo . Posta.

Kharun River (perhaps from khār brackish).—One of the principal tributaries of the Seonath, takes its source from a tank in the village of Petichua in the Sanjari tahsil of the Drug District. It flows in a course generally due north passing through Basin and Arkar of the Sanjari tahsil and then flows into the Raipur District forming the boundary between the Drug District as far as Amdi in the Raipur tahsil. passes again due north about 4 miles west of Raipur being crossed by the railway at Kumhari and again forms the boundary between the two Districts till it joins the Seonath about 5 miles below the town of Simga, in the Baloda Bazar tahsil; at Somnath near the junction is a temple of Mahadeo. where an annual fair is held. The Kharun only receives one considerable tributary in its course, the Kulhan which joins it near its junction with the Seonath from the south-east but the numerous other small nullahs which flow into it fertilize a large area of country, much larger than that which is fertilized by the Seonath in an equal distance, as the Seonath flows for the most part between high banks, while the bed of the Khārun is generally but little below the surrounding country and the space of fertile land intervening between the latter river and the barren uplands which intersect the interior of the District is much wider than that along the banks of the Seonath. In the bed of the stream vegetables are grown by market gardeners. The river is, on occasions of heavy rainfall, subject to floods which sweep over the neighbouring lands. These floods leave behind them injurious deposits of silt and are often very destructive to the crops. Its total length is 75 The water-supply of the Raipur town is derived from the Khārun river. Water is drawn from an infiltration gallery in the river and pumped into a service reservoir in the town above the level of the gallery.

Kopedih—A small hamlet of a village Hanchalpur in the Dhamtari tahsil situated 15 miles north of Dhamtari on the left bank of the Kuria river. It is notorious as being the most criminal village in the District. It is inhabited by

Chamars who practised cattle-lifting for many years without being detected. For several years a police constable has been posted at Hanchalpur to keep a watch over the inhabitants of Kopedih. Once it became necessary to disperse the village altogether. It was this village where the occupation of all the residents numbering 473 was returned as cattle lifting in the census of 1901 but was finally altered to hide-selling. The mālguzār is a Chhatrl who lives elsewhere.

Kopra.—A village lying 10 miles to the south of Rājim on the Rājim-Deobhog road and about a mile from the Mahānadi. It covers an area of over 6 square miles. Its population in 1901 was 2,188 against 2,131 in 1891. It is considered a sacred place where dwells the Kopeshwara Mahādeo, one of the 5 Mahādeos who are within the Panch kroshi or an area of 5 kos all round Rājim. There is an abundance of rice land very excellently situated; double-cropping is much practised here with linseed. There are 25 tanks and 15 dabris. This is the best village in the Rājim settlement group and an excellent trade centre. The mālguzār is a member of the Local Board. There is a post office and a primary school. A weekly market is held on Saturdays.

Kulhan River.—A tributary of the Khārun river rises near Abhanpur 18 miles south-east of Raipur and flows in a northerly direction crossing the Great Eastern Road near Parsadā. Thence it takes a bend and flows in a north-westerly course crossing the Raipur-Palāri road near Jarondā and the Bengal-Nāgpur Railway at about 3 miles south of Silyāri station. Then taking rather a more northerly course it crosses the Raipur-Bilāspur road about 2 miles north of Dharsiwān and finally falls into the Khārun river about a mile from the latter's junction with the Seonāth. During its course it meets many streams such as the Baghār, Patharia, Pathāri, Kukurdi, Dorlei and Churai. Its length is about 50 miles.

Kurra or Kunwara,—A large village covering an area of some 6 square miles situated 14 miles to the north of Raipur

on the Raipur-Bilaspur road and 4 miles from Mandhar railway station. Its population in 1901 was 1,757 against 2,140 in Its foundation is attributed to Rājā Kunva, and a large tank known as the Rani Talao is named after his queen. Like most old places Kunwarā is surrounded by numerous tanks. To the south there is a group of four small temples on the banks of the Michni tank, all of which have lost their entrance porticoes. There were formerly several other and much larger temples in the village, especially two Jain temples. These were given up by Khūbchand Baniā (Jain) to Mr. Read, the Deputy Commissioner, and were dismantled by an overseer to make the causeway across the bed of the Kulhan river near which there are several carved stones now lying. The stone steps of two tanks named Dani Tal and Bhor Tal were also taken for the same purpose. Even the pillars were carried off but some statues were left behind which are now lying about the village. According to Khubchand himself, three temples in the village were pulled down as well as the two Jain temples at Malkam. To the west of the village is a ruined temple 18½ feet square with a figure of Siva still standing inside. There are several sati stones at Kunwara of which one under a tamarind tree is certainly old. The village contains a primary school, a post office and a cattle pound. The malguzar is a Musalman and there are constant disputes between him and a Bania thekādar. The tenants are mostly Chamārs.

Kurud.—A village in the Dhamtari tahsil 32 miles south of Raipur and 14 miles from Dhamtari, and a railway station on the Raipur-Dhamtari branch narrow gauge line of the Bengal-Nāgpur Railway. It covers an area of about 6 square miles. The population in 1901 was 1,875 against 1,777 in 1891. There are a number of good tanks here. A weekly market is held on Tuesdays at which grain, cattle and cloth are sold. It is a large grain bazar. There is a primary school, a post office and a police Station-house. The mālguzār is a resident Kurmī. A story of one Buchua Teli, a cultivator of Kurud

¹ Cunningham's Reports, Vol. XVII, page 31,

is told as follows:—This man offered Rs. 400 for the construction of a tank by relief labour in 1899-00 in his village. This sum was inadequate for the work but was credited with his consent to the Charitable Fund. The work was undertaken as a village work by Government, but Buchua and his family worked without wages on the tank for a considerable time.

Labhandih—(The hamlet of the Labhāns or Banjārās) appears to be so named because it was originally the encamping ground of the pack-bullock traders situated on the Sokrā nāla, which must have been a great attraction for these nomadic people. It is 5 miles east of Raipur on the road to Arang. Its population in 1901 was 468 and the area 1,865 acres. The place has become prominent owing to the estabishment of an Agricultural Experimental Farm which is considered to be one of the best managed in the Central Provinces. The farm was opened in the year 1903 and is in charge of a Farm Superintendent. The area acquired for the farm is 68 acres. At mauza Kurud, about 5 miles to the north-east of Labhāndih, the Irrigation Department has constructed a tank at a cost of about Rs. 1,18,000 which is estimated to irrigate 1,600 acres.

Lawan (the low land).-A village 12 miles from Baloda Bazar with which it is connected by a second-class road and 56 miles to the north-east of Raipur and 3 miles from the The village covers an area of more than 6 square Mahānadi. miles. Its population in 1901 was 1,707 against 1,752 in 1891. Lawan has a modern temple whose pillars are monoliths and may have been brought from some other temple; also the ruins of a mahal built during the time of the Haihayayansi dynasty. It contains a primary school, a post office and Public Works Department inspection hut. There was formerly a police outpost here, but it has been converted into a Station-house and transferred to Kasdol across the Mahanadi. A weekly market is held on Saturdays to which cattle are brought for sale. Girdhārilāl, an Agarwāl Baniā, is the lambardar and there are three other share-holders. Girdharilāl's estate was for a short time under the Court of Wards but was returned to him on 1st April 1909. The country surrounding the village is called the Lawan Rāj by the people. It was once a great estate of 750 villages forming a tāhutdāri under a Baniā proprietor living at Nandkathi in the Drug District. About 6 miles to the south of Lawan at mauzā Khairā the Irrigation Department has constructed a tank at a cost of Rs. 70,000 which is estimated to irrigate 1,000 acres.

Mahanadi River (The great river).—A great river in the Central Provinces and Bengal, with a total course of 550 miles, about half of which lies within the Central Provinces. The drainage area of the Mahānadi is estimated at about 43,800 square miles, of which about 27,000 square miles are in the Central Provinces. Owing to the rapidity of its current its maximum discharge in flood time near its mouth is estimated to be nearly 2 million cubic feet a second, or as great as that of the Ganges; in the dry weather, however, the discharge dwindles to 1,125 cubic feet a second while the least discharge of the Ganges is estimated at 45,000 cubic feet. During 8 months of the year the river is nothing more than a narrow and shallow channel winding through a vast expanse of sand.

It rises in an insignificant pool, a few miles from the village of Sihāwa in the extreme south-east of the Raipur District (20° 9′ N. and 81° 58′ E.) In the first part of its course it flows to the north, drains the eastern portion of Raipur, its valley during the first 50 miles being not more than 500 or 600 yards broad. A little above Seorinarāyan on entering the Bilāspur District it receives the water of its first great affluent the Seonath, which in the Raipur District is a much more important river than the Mahānadi. The river flows in an easterly direction through Bilāspur, its principal tributaries being the Jonk and Hasdo. It then enters Sambalpur and turning south at the town of Padampur flows south and southeast through the Sambalpur District. Its affluents here are the Eeb, Ong and Tel, and numerous minor streams. In

¹ This article is a reprint from the one in the Imperial Gazetteer

Sambalpur it has already become a river of the first magnitude with a width of more than a mile in flood time, when it pours down a sheet of muddy water over-flowing its submerged banks, carrying with it the boughs and trunks of trees, and occasionally the corpses of men and animals which it has swept away. From Sambalpur a magnificent view is obtained for several miles up and down the river, the breadth being almost doubled at the centre of a large curve below the town. The Mahanadi subsequently forms the northern boundary of the Tributary State of Baud in Orissa, and forces its tortuous way through the Orissa Tributary States, between ridges and ledges, in a series of rapids, until it reaches Dholpur. shoot these rapids at a great pace, and on their return journey are dragged up with immense labour from the bank. During the rainy season the water covers the rock and suffices to float down huge rafts of timber. At Dholpur the rapids end, and the river rolls its unrestrained waters straight for the outermost line of the Eastern Ghâts. This mountain line is pierced by a gorge 40 miles in length, overlooked by hills and shaded by forests on either side. The Mahanadi finally leaves the Tributary States, and pours down upon the Orissa delta from between two hills a mile apart at Naraj, about 7 miles west of the town of Cuttack. It traverses Cuttack District from west to east, and throwing off numerous branches falls into the Bay of Bengal, by several channels, near False Point, in 20° 18' N. and 86° 43' E.

On the right or south bank, soon after entering the Cuttack District, it gives off a large steam, the Kātjuri, the town of Cuttack being built upon the spit which separates the two rivers. The Kātjuri immediately divides into two, of which the southern branch, under the name of the Koyākhai, passes into the Puri District and shortly afterwards throws off the Suruā, which re-unites with the parent stream after a course of a few miles. A little lower down the Kātjurī throws off two minor distributaries from its right bank, the Great and Little Devi, which unite after a southerly course of about 20 miles; and,

under the name of the Devi, the combined stream passes into the Puri District, and falls into the Bay of Bengal, a few miles below the southern boundary of Cuttack. The Kātjuri ultimately falls into the Bay of Bengal under the name of the Jotdar. The other important southern distributary of the Mahānadi is the Paikā, which branches off from the parent stream 10 miles below Cuttack town, and rejoins it after a course of about 12 miles. It again branches off from the northern bank, and running in a loop joins the Mahānadi finally at Tikri, opposite Tāldanda.

The offshoots from the left or north bank of the Mahānadi are the Birūpa and the Chitartala. The Birūpa takes off opposite the town of Cuttack, and after flowing in a north-easterly direction for about 15 miles, throws off the Genguti from its left bank. This stream after receiving the waters of the Kelo again falls into the Birūpa. The latter river afterwards joins the Brāhmani and its waters ultimately find their way into the Bay of Bengal by the Dhāmra estuary.

The Chitartala branch leaves the parent stream about 10 miles below the Birūpa mouth, and soon bifurcates into the Chitartala and the Nūn. These streams unite, after a course of about 20 miles, and, under the name of the Nūn, their united waters fall into the Mahanadi estuary a few miles from the coast, and so into the Bay of Bengal.

In the upper parts of its course the bed is open and sandy, with banks usually low, bare and unattractive. After entering Sambalpur, its course is broken in several places by rocks through which the river forms rapids, which are dangerous to navigation. Boats can, however, ascend the Mahānadi from its mouth as far as Arang in the Raipur District, about 120 miles from its source. Before the construction of the Bengal-Nāgpur Railway, the Mahānadi was the main outlet for the produce of the Sambalpur District, which was carried in boats to Cuttack, salt, cloth and other commodities being brought back in exchange. The through traffic has now, however, been almost entirely superseded by the railway, and there

remains only a small amount of local trade between Sambalpur and Sonpur,

No use has hitherto been made of the waters of the Mahānadi for irrigation in the Central Provinces, but a project for a canal in the Raipur District is under consideration. Efforts have been made to husband and utilize the vast water-supply thus thrown down on the Orissa delta, and an elaborate system of canals, known as the Orissa Canals, has been constructed to regulate the water-supply for irrigation, and to utilize it for navigation and commerce. Large sums have also been spent in embankments to protect the delta from inundation of the floods which pour down the Mahānadi and its tributaries. A pontoon bridge is constructed across it in the dry season at Sambalpur, and the Bengal-Nagpur Railway crosses it by a bridge at Cuttack.

Mahasamund Tahsil—The south-eastern tahsil of the District lying between 19° 50′ and 21° 26′ N. and 81° 52′ and 83° 38′ E. The Mahasamund tahsil was first constituted

in 1906, and contains the greater part of the old Raipur tahsil whose area was far too large for efficient management. The bulk of the area of the Raipur tahsil east of the Mahanadi. comprising the large south-eastern zamindaris, was therefore made into a new tahsil with headquarters at Mahasamund, a village on the Arang-Khariar road about 33 miles from Raipur. The country transferred comprised the malguzari tracts of Rājim, Raitum, Sirpur and Khalāri with an area of 700 square miles and a population of 96,300 persons and the six southeastern zamindaris with an area of 3,742 square miles and a population of 199,640 persons. When in 1905 the Sambalpur District was made over to Bengal, the Phuljhar zamindari of that District with an area of 842 square miles and a population of 102,135 persons was attached to the Raipur District, and became part of the Mahasamund tahsil on its constitution. This addition raised the total area of the tabsil to 5,284 square miles with a population of 398,075 persons. The tahsil con-

tains 54 per cent. of the area and 36 per cent. of the population of the District. Though it is thus disproportionately large as compared with the other tabsils, yet the population is sparse and backward, consisting principally of the simple aboriginal tribes, whose concerns do not lend to much office work; and it is considered that the charge is thus not too heavy for a single Tahsildar, though the addition of the Phulihar zamindari could not be foreseen when the constitution of the tahsil was proposed. The tahsil is bounded on the north by the Baloda Bazar tahsil and Sarangarh State; on the east by the Sambalpur District and Patnā and Kālahandi States; on the south by the Jeypore zamindari of Madras; and on the west by the Dhamtari and Raipur tahsils. Nearly half the zamindari area consists of hill and forest, and outside this there is the large Sirpur block of Government forest. open country is mainly situated along the western banks of the Mahanadi and Pairi rivers, and the Phuljhar zamindari is also open and well cultivated. A large plateau runs down the western part of the Khariar and the east of the Bindra-Nawagarh estates, very difficult of access from the east, though less so from the west. The summit of the plateau, which varies in height from 2,000 to 3,000 feet, is sparsely populated, though it contains a fairly large area of culturable land. The climate here is substantially cooler than in the plains. To the east of the plateau lie the more open tracts of Khariar zamindari, round Tarnot and Khariar, while on the extreme south is also some fairly level country round Deobhog of the Bindra-Nawagarh zamindari. The Udet and the Sunder rivers rising on the Khariar plateau flow eastwards, as also the Tel. which skirts the southern boundary of the tahsil. The Sunder and the Udet subsequently flow into the Tel, which joins the Mahanadi at Sonpur. In Bindra-Nawagarh another range of hills along the west of the zamindari is separated from the Khariar plateau by the valley of the Pairi river. The western border of the tahsil is marked by the Mahanadi and to the south by the Pairi which meets it at Rajim. The

Jonk also rises on the Khariār plateau and flows north, dividing the Kauria and Phuljhar zamīndāris, to a junction with the Mahānadi at Seorīnarāyan. The whole area of the tahsīl thus ultimately belongs to the basin of the Mahānadi. The Arang-Khariār road skirts the north and east of the Khariār plateau and the Raipur-Sambalpur road, from which the former takes off east of the Mahānadi, runs through Kauria and Phuljhar. On the west of the tahsīl a new road has been constructed from Rājim through Gariāband and Nawāgarh to Deobhog.

The population of the area now constituting the tahsil in 1901 was 398,075 persons or 35 per cent. of that Population. of the District. In 1891 the population was 360,305 and the increase during the decade was 10½ per cent. These figures are, of course, in striking contrast to those of most of Chhattisgarh; it may in part be attributed to more accurate enumeration in the zamindaris, but the tracts forming the tahsil enjoyed on the whole distinctly better harvests than the remainder of the Raipur District; they lie more to the east, and in the famine years benefited by storms coming from the Bay of Bengal. The population of the zamindaris is 301,775 or more than three-fourths of that of the whole tahsil. The total number of villages is 2,201, of which 154 are uninhabited, and the density of population was only 75 persons in 1901. In this year the villages of Rajim (4,985), Koprā (2,188) and Khariār (2707) contained more than 2,000 persons, while nine villages, Bemchā, Birkori, Nāndgaon, Tumgaon, Läphinkhurd, Jukla, Gariaband, Fingeshwar and Saraipāli had between 1,000 and 2,000 persons. Gonds are the most important caste in the zamindaris and with them Binjhāls and Kawars. Most of the zamindārs are Rāj-Gonds. but Narra is a Kawar and Khariar a Rajput, Telis and Kurmis are the principal cultivating castes of the malguzari area, while the proprietors are chiefly Brahmans. Raiputs and members of these castes. Chamars are not so numerous as elsewhere in Raipur.

Of the total area of the tahsīl, 155 square miles or 3 per cent. are under Government forest, 132 square miles are mālguzāri forest and grass land, and 1,050 square miles or 20 per cent. are occupied by zamīndāri forest. The forest area is thus nearly one-fourth of the total of the tahsīl. In 1907-08 a proportion of 62 per cent. of the mālguzāri area was occupied for cultivation, and 49 per cent. in the zamīndāri area. This latter figure is noticeably high and is probably partly due to the practice of shifting cultivation in poor land, which is left fallow as often as it is cropped. The cultivated area was 878,000 acres in this year, and the net cropped area 666,000 acres. The statistics of cropping during the last three years are shown on the following page.

Rice covers 485,000 acres or 72 per cent. of the net cropped area. The other principal crops are kodon and til. Til and cotton are largely grown in the Phuljhar zamindāri. The pulses urad and tiurā, and linseed are principally grown as second crops, being sown in the standing ricefields about three weeks before the rice is cut. In 1907-08 about 33,000 acres were double-cropped, the practice being most in favour round Rājim. The best rice is grown in the Khalāri and Mahāsamund tracts. The tahsil has about 1,450 acres under sugarcane which is the highest area in the District. Yams or sweet potatoes are grown in alluvial soil on the banks of streams. In 1907-08 the irrigated area was nearly 37,000 acres.

The land revenue of the mālguzāri area was Rs. 52,000 in 1906-07 and cesses were Rs. 2,900. The land revenue fell at R. 0-4-7 per cultivated acre. The mālguzāri area is under settlement. The demand for takolī in the zamīndāris was Rs. 38,400 and cesses Rs. 6,600.

The tahsil has 14 police Station-houses at Mahāsmiscellaneous. Amund, Kharorā, Rājim, Tumgaon, Sewaiyā, Suarmār, Jaiwant-Nawāpāra, Komnā, Khariār, Deobhog, Nawāgarh, Gariāband, Chhurā, Saraipāli and Basnā.

STATISTICS OF CROPPING—

YEAR,	1905-06. Khalsa Zamindaris	Total	1906-07. Khalsa Zamindaris	Total	1907-08. Khalsa Zamindaris	Total	Percentage of area under each crop on the total cropped area in 1907-08
	33	1 \$	127		36.	1 8	
Rice.	123,987 33 9 ,994	436,981	124,344	474,113	124,469	484,928	69.4
Wheat.	509	632	573	790	380	476	.07
Kodon- kutki,	10,364 1	49,061	12,640	58,451	7,035	45,128	6.5
Linseed,	10,519 1,456 5,574 3,973	16,093	12,904	19,682	4,553	7,219	. 1
Gram.	1,456 3,973	5,429	1,234 5,604	6,838	348	2,521	. +
Cotton,	11,726	11,738	167 13,538	13,705	8,063	8,067	-
Ti,	6,225 52,858	59,083	7,759	68,133	6,006	62,539	6
ganan,berU diom bas	23,822 51,985	75,807	24,747 54,741	79,488	17,35 0 32,109	49,459	7
Peas.	453 3,568	4,021	438	5,275	163	3,805	ιċ
Sugarcane.	174	1,031	113	1,189	176	1,450	.2
Double cropped area,	28,467 15,156	43,633	31,109 20,680	51,789	19,833 12,681	32,514	7.4
Total (x) Total cropped area,	184,272 540,419	724,691	190,176 577,671	767,847	166,140 532,694	698,834	:
Irrigated area,	6,124 12,477	18,601	1,836 6,526	8,362	9,767 26,929	36,696	:

(a) Includes double-cropped area.

It has 10 Revenue Inspectors' circles with headquarters at Rājim, Kathi, Bhoring, Narrā, Komnā, Deobhog, Basnā, Gariāband, Saraipāli and Pathorā and 174 patwāris' circles.

Mahasamund Village .- (Or the large tank).-The headquarters of the newly formed tahsil of that name, is 18 miles north-east of Rajim on the road from Arang to Khariar and 34 miles from Raipur. Its population in 1901 was 912 against 1078 in 1891. There are two temples here built of coarse granite and laterite dedicated to Siva. A few fragments of statues chiefly of Ganesh lie scattered in and about the village. The temples are built without mortar in a plain massive style. There are five or six good tanks, one of which, a large one situated close to the village but now much silted up, is believed to have given its name to Mahasamund. A post office, a police Station-house, a primary school and a dispensary constitute the public buildings. The school house has been built by the zamindar of Khariar in memory of the late zamindar Raja Brijraj Singh Deo who expired here on his way to Raipur. There is also a sarai and an inspection bungalow. There are also Government quarters for the Tahsildar and the Naib-tahsildar. The village is owned by several malguzars who are resident Kurmis. is under the Mukaddam Rules and a sum of Rs. 132 is raised annually for sanitation purposes. Cultivators pay one anna per rupee on their rent and other residents contribute according to their status. Mahāsamund is a station of the Great Trignometrical Survey and a German Evangelical Mission station has been recently established here.

Narayanpur.—A small village 53 miles north-east by east of Raipur on the Mahānadi river, near Kasdol on the road to Seorinarāyan. Dangerous floods occasionally occur here and people have at times to take refuge in trees, while crops are washed away. The population in 1901 was 181. It is a place where the Haihaya kings planted an excellent garden which is mentioned in the Kharod inscription of 1181 A. D. It is also stated there that the king built a public alms

house abounding with savoury food and beverages. Near Narāyanpur or city of the god Nārāyan, there are villages called Rāmpur the city of Rāma, Lakshmanpur that of his brother Lakshman and Sītapār that of his wife Sīta. There are some old stone temples the principal one of which is dedicated to Siva and is richly adorned with bold mouldings and a profusion of sculpture together with numerous well-executed statues. A few other small shrines exist in the vicinity. The village is held mokāsa by the Mahant of Seorīnarāyan for the maintenance of a shrine there.

Narra Zamindari.—A small zamindari in the Mahasamund tahsil, 21 square miles in area, situated between the zamindaris of Suarmar and Khariar, from the latter of which it is separated by the Jonk river. A low range of hills lies on the western border and the remainder is open rice country. This zamindāri was formerly part of Khariar from which it was separated, about 200 years ago, by the Khariar chief, who gave it as his daughter's dowry. Visnath Singh, the ancestor of the present zamindar, is said to have been a sub-zamindar of Narra zamindāri, who finally became the zamindār himself. The family is a Kawar family; but nothing is known of its history prior to the times of Visnath Singh. The present zamindar, Maniyar Singh, is thirty-one years of age. He is a Darbari and Khās-Mulākāti, and exempt under the Arms Act. The population in 1901 was 2,881, and density per square mile 137. The population in 1891 was 2,368, there being an increase of 21'6 per cent, in the decade. There are 16 villages in the zamindari all of which are inhabited. Of the total villages, 3 are held in protected right by the thekādārs, 8 are held on ordinary lease, and the remainder are held direct by the zamindar. Gonds form the predominant caste. The total cropped area in 1907-08 was 4,873 acres, of which 3,828 acres or about 79 per cent. were under rice; kodon-kutkī and til are the other chief crops, both of which occupy less than 250 acres. There is no forest in the zamindari. The income in 1907-08 was Rs. 1,900 all from land, takoli Rs. 250 and cesses Rs. 58-8-0.

There is a primary school at Narrā which is the headquarters of the zamindāri. It is situated on the northern border of the zamindāri on the western bank of the Jonk river, and is 66 miles from Raipur and 33 from Mahāsamund. Its population in 1907 was 930 persons.

Nawagaon (New village.)—A village 12 miles east of Raipur on the high road between Raipur and Arang. Its population in 1901 was 276. It possesses a fine tank called Deorā Tāl, on the eastern embankment of which is a group of temples, two of which are of stone and two of brick. The two stone temples have been built from the materials of an old temple, brought from Arang by a Baniā of that place. They are of Mahādeo and Rāmchandra, but they are now out of use and neglected. The village contains an outpost and an inspection bungalow. Tāra Dās Banerji was formerly the mālguzār, but the village is now owned by another Bengāli pleader Mr. Chaudhari.

Nawapara alias Gobra.—A village on the opposite side of the Mahanadi to Rajim, 28 miles to the south-east of Raipur. It contains the terminal railway station of the Rajim branch which starts from Abhanpur on the Raipur-Dhamtari branch of the Bengal-Nagpur Railway. It was called 'new village because it was really a new hamlet of Rajim on the west side of the Mahanadi, the town proper being situated on the east side of the river. It grew out of a small village Gobra, so named because Raja Bimbaji offered it to the temple of Rajiva Lochan for gobri or cowdung cakes, that is, fuel for preparing the temple food. This village is now included in the Raipur tahsil while Rajim has gone to Mahasamund. Its population in 1901 was 3,014, and in 1891, 2,937. Nawāpāra is noted for the large number of Uriya Kasars who have settled there and manufacture bell-metal pots. There is also some weaving of kosā cloth and a considerable trade in timber is done. There is a vernacular middle school, and a cattle pound, and a weekly market is held on Mondays. The village is held revenue-free for the temple of Rajiva Lochan and the lambardar is a Raj-Gond.

Neora.—A village in the Balodā Bazār tahsīl about 2 miles to the north-east of Tildā railway station. Its population in 1901 was 1,208, as against 1,189 in 1891. This is a good village with plenty of kanhār bharrī under wheat and linseed. The rice lands are of fair quality. It is an important trade centre at which Mārwāris have established their shops. These men import salt from Bombay, and export grain which they purchase in small quantities from the ryots. Glass bangles are made here from glass imported in balls from the United Provinces by a class of persons known as Turkāris who are Muhammadans by religion. A weekly market is held on Wednesdays, at which grain and cattle are largely sold. The village contains a primary school, a branch post office and a cattle pound. The mālguzārs are two Kurmis.

Pahanda.—A village on the Pomai nala lying about 15 miles to the east of Dhamtari near Borsi. Its population in 1901 was 466. A small fair is held here in the month of Māgh in honour of Rājā Bābā, an old king, who was killed in a battle. The fair lasts for three days and the Rājā, his wife and son, each have a day set apart for their worship. A good water-supply is obtained from the Pomai nala, and to the south of the village lies the jungle. The mālguzār is Dharampuri Gosain. He and his gurū were formerly wealthy men, but have become involved in litigation which has impoverished them considerably.

Pairi River—A large tributary of the Mahānadi rises near Mainpur in the Bindrā-Nawāgarh zamīndāri and after flowing for about 10 miles in a north-easterly direction takes a bend towards the west. It then flows due north-west being joined by the Sondhal at Mohera from the south and meets the Mahānadi at Rājim where it is some 600 yards broad. Its course for the most part is through hilly country. Its total length is about 60 miles.

Palari—A large village in the Baloda Bazar tahsil $9\frac{1}{2}$ miles south of the headquarters of the tahsil and 42 miles north-east of Raipur. It has an area of 3,503 acres and a population of 1.081 souls. It is chiefly inhabited by Kurmis and the

mālguzār is a well-to-do resident Kurmī. The prevailing soil is dorsā and matāsi on which excellent rice crops are raised. There is a good supply of irrigation and the tanks are as fine sheets of water as are to be found in the District. One of the tanks is of the dimensions of a lake and is known as Bāl Samudra, so named because a bāl or child was offered to it when it was dug. Thus it retains in its name the memory of the human sacrifices which were once so rampant in this part of the country. On the bank of the tank there is a brick temple in which a beautifully carved figure apparently removed from some ancient ruin now untraceable is enshrined. The village contains a primary school for boys and a weekly market is held on Wednesdays.

Panduka.—A village in the Dhamtari tahsil 30 miles north-east of Dhamtari. It is a flourishing village and is a centre of trade in lac and other forest produce, and some Cutchi traders have settled here. It is only 14 miles from the Rājim railway station and is connected with it by a muram road. Its population in 1901 was 662. Schools for boys and girls are located here. The village has a police station, a cattle pound and a post office. A weekly market is held on Thursdays at which cattle are sold. The mālguzār is a Teli. Two miles from Pānduka is the village of Pond which contains two large tanks where duck and snipe can be had in abundance.

Phuljhar Zamindari.—A zamindāri in the Mahāsamund tahsil comprising an area of 842 square miles, situated in the extreme east of the District between the Feudatory State of Sārangarh on the north and the Borasāmbhar zamīndāri in the Bengal Presidency on the south. The whole of the zamīndāri is hilly, but particularly the eastern and southern portions where the hills attain a height of over 2,000 feet.

Like Bindra-Nawagarh and Khariar, Phuljhar was one of the eighteen Garhjat Chieftainships held in subordination to Patna and known as the Athara-Garh. The tenure is an old one and has been held by the present Gond family for about 20 generations. It claims descent from the Royal Gond house of Chanda. The founder Har Raj Sai is said to have acquired the estate by conquest from an aboriginal chief more than 300 years ago. In the reign of Tribhuvana Sai, the fourth Raja, younger branches of the family were established in Sarangarh, Raigarh, Sakti and Suarmar. It will thus be seen that most of the Gond Rajas and Zamindars of Chhattisgarh came from Phulihar and the Phuljhar zamindari is still recognised by them as the oldest branch of the family and as the head of their race. Jagsai, whose claim to the zamindari was admitted in 1863, was a lineal descendant of Har Raj Sai. He rendered good service to the British during the rebellion of Surendra Sai Rājā of Sambalpur and as a reward was presented with a khillat and sanad and was given the title of Raja. He died childless and his mother Rani Sagun Kumari Dei adopted Rajpāl Sai. The present zamindār, Lal Bahādur Singh, is the adopted son of Rajpal Sai. He is 13 years of age and is being educated at the Rajkumar College. On the death of Jagsai in 1885 the estate was taken under the Court of Wards and is still under its management.

The population in 1901 was 102,135 and the density per square mile 121. There are 527 villages in the zamindari, of which 26 are uninhabited. The population in 1891 was 87,625 and there was thus an increase of 16.5 per cent. during the decade. There is no inferior proprietor. Protected status has been conferred on 247 villages, 241 villages are held by unprotected thekādārs and 39 by muāfīdārs.

The area occupied for cultivation was 260,328 acres in

1907-08 being the largest figure of all the

2amindaris in the District. The cropped
area during the year was 190,907 acres, of which 133,894
acres or 70 per cent, were occupied by rice. Til occupied
20,546 acres, kodon-kutki 10,783 and urad, mung and moth
11,270 acres. The double-cropped area was only 1,344 acres.

A large portion of the zamindāri is under forest, but the timber is not very valuable.

The total annual income of the zamindāri in 1907-08 was

Rs. 68,600 of which about Rs. 33,000 is derived from forests. The zamindār pays an annual takolī of Rs. 8,735 and cesses Rs. 730.

The Great Eastern Road connecting Raipur and Sambalpur passes through the zamindari from west Miscellaneous. to east. Since the zamindari has been under the Court of Wards, roads and buildings have been under the management of the Chhattisgarh States Division of the Public Works Department. Second-class roads have been constructed connecting Saraipāli with Sārangarh and Padampur. and Basnā with Padampur and Narsingh Nath in Borasambhar, where there is a famous shrine; and a number of third-class roads have also been built which have done much to open up the country. A sum of Rs. 1,87,000 has been expended on roads and buildings since the year 1903. There are 8 schools and 2 police stations at Saraipāli and Basnā in the zamindari. The headquarters are at Saraipali which is on the Great Eastern Road, 96 miles distant from Raipur, population in 1901 was 1185 persons. It contains a middle school, a primary school, a branch post office and a police The zamindari has no village larger than Station-house. Saraipāli.

Phuljhar or Garh Phuljhar Village.—A village in the Phuljhar zamindāri lying 14 miles to the south of Saraipāli, the headquarters town of the zamindāri. Its population in 1901 was 554 and the area of the village is 2,173 acres. There is a fort with a temple inside it. It is alleged to have been constructed by Rājā Anant Sai of Phuljhar about 200 years ago. Near it is situated a tank called Mānasarobar, which is a classical name taken from the celebrated lake north of the Himālayas and associated with swans or rājhansas, the beautiful white birds so often alluded to in Sanskrit literature. Phuljhar was formerly the headquarters of the zamīndāri, but

was abandoned on account of its unhealthiness; it is owned by a family of Sikhs who were formerly in the service of the zamindars.

Raipur Tahsil.—The headquarters tahsil of the District,
Prior to 1906 the area of the Raipur
Constitution and description of the tahsil, tahsil was 5,802 square miles and it was
larger than most Districts of the Central

Provinces. But, on the formation of the new Drug District, the large south-eastern zamindaris and the greater part of the malguzari area east of the Mahanadi were constituted into a new tabsil with headquarters at Mahasamund. The northern part of the Raipur tahsil east of the Mahanadi with the Deori zamindari was transferred to the Baloda Bazar tahsil: and with a view to rectifying the boundary, the Datan and Palari tract of Raipur tahsil was transferred to Baloda Bazar: while a strip along the south of the old Simgā tahsil through Silyāri and Kharora was transferred to Raipur. The Raipur tabsil thus gave to Mahasamund an area of 4,442 square miles with a population of 295,940 persons, containing the zamindaris of Fingeshwar, Bindra-Nawagarh, Khariar, Narra, Suarmar and Kauria; the zamindari area was 3,742 square miles, containing 1,411 villages with a population of 199,640 persons; and the malguzari area 700 square miles, containing 263 villages with a population of 96,300 persons. It gave to the Baloda Bazar tahsil the Deori zamindari of 82 square miles. with 37 villages containing 4,121 persons, and a malguzari area of 388 square miles, 150 villages with 39,873 persons, while it received from the old Singa tahsil an area of 127 square miles, containing 64 villages with 22,346 persons. The area of the reconstituted Raipur tahsil is 1,016 square miles or little more than 10 per cent, of that of the District. It is a compact four-sided block of territory on the west of the District. To the west it adjoins the Bemetara and Drug tahsils of Drug, the Khārun river marking the border for some distance. To the north it is bounded by the Baloda Bazar tahsil, the new boundary being almost a straight line. To the east the Mahanadi separates it for its whole length from the Mahāsamund tahsīl, while to the south where the tahsīl is narrowest the old border separates it from Dhamtarī. The tahsīl is an open undulating plain consisting mainly of yellow soil with gravel ridges, and black soil lying in the depressions. It is well supplied with tanks and with mango-groves by the village sites, but contains no reserved forest at all, and is thickly populated and closely cultivated.

The population of the area now constituting the tahsil in 1901 was 246,514 persons or 23 per cent. Population. of that of the District. In 1891 the population was 253,058, thus showing an increase during the decade of about 3 per cent. This is probably to be accounted for by the increase in Raipur city and the tracts adjoining it. It contains two towns Raipur (32,114) and Arang (6,499) and 502 villages, of which nine are uninhabited. In 1901 only the village of Gobra or Nawapara (3.014) contained more than 2,000 persons, while twenty villages had a population of between 1,000 and 2,000. The total density of population was 243 persons per square mile in 1901, or 207 excluding Raipur and Arang towns, as against the District figure of 112. This area with the adjoining tracts of Drug contains a higher rural density than any other in the Province. The principal agricultural castes are Chamars and Telis. The Chamars are generally Satnamis; and the headquarters of the sect are at Bhandar, a village in the north-eastern corner of the tahsil. The Chamars are generally found in strength in the high-lying villages of yellow soil, while the Telis congregate in the rich black soil villages. These latter are the best cultivators in the District and also make excellent landlords. Other castes are the Gonds, now much Hinduised, but still fond of pig's flesh; the Kurmis, numerous on the banks of the Mahānadi where they own several villages; the Sunkars, found chiefly in the valley of the Kharun, and some Brahmans, Raiputs and Muhammadans.

As already stated, the tahsīl has no reserved forest. Of the village area of 1,016 square miles a proportion of 71½ per cent. was occupied for cultivation in 1907-08. The cultivated area was 432,300 acres, and the net cropped area 318,000 acres; no less than 37,000 acres were double-cropped in this year. The statistics of crops for the years 1905-06, 1906-07 and 1907-08 are shown on the next page.

Rice covers 226,400 acres, being 64 per cent. of the gross and 71 per cent. of the net cropped area. Kodon occupies 50,000 acres and the spring crops, wheat, gram, peas and masur or lentils about 25,000 acres. The pulses urad and tiura are sown mainly as after-crops though urad is also sown as a first crop on high-lying dry land and linseed is grown both alone on black soil and after rice. The area under wheat has not increased as much as might have been expected and the soil is believed to be less suitable to this crop than linseed, as it is fibrous and does not descend so deeply into the soil as the strong tap-root of linseed. The village site is generally situated on a gravel ridge and below this will be found the rice fields on yellow shading into black soil, while in a depression often forming the bed of a stream will be situated the spring crop land. Only a very small area is as vet irrigated.

In 1906-07 the demand for land revenue was Rs. 1'62 lakhs

and for cesses Rs. 9,000. The landrevenue falls at R. 0-5-11 per acre on
the cultivated area. A fresh settlement of the tahsil is about
to be effected.

The tahsil is divided into seven Revenue Inspectors'

circles with headquarters at Gudhiyari,
Kolar, Nawapara, Ganod, Pachera,
Arang and Kharora and 135 patwaris' circles. It has police
Station-houses at Raipur, Abhanpur, Dharsiwan and Arang.

Raipur Town.—The headquarters of the Chhattisgarh Division and Raipur District situated in 21° 14' N. and

STATISTICS OF CROPPING.

	-			-	1			,	-			1	1
YEAR.	Rice	Wheat.	Kodon-kutki,	Linseed.	Gram,	Tiura-lakh.	Masur,	Urad, mung and moth.	Peas.	Sugarcane.	Double-crop- ped, area.	Total cropped	Irrigated area,
1905-06. Khalsa Zamindaris	215,729	20,637	48,032	33,316	13,373		16,952 11,756	47,157	9,107	137		81,151 426,936 11,192	
Total	215,729	20,637	48,032	33,316	13,373	16,952	11,756	47,157	9,107	137	81,151	426,936	11,192
1906-07. Khalsa Zamindaris	221,877	20,467	51,753	69 ⁴ ; 1	14,811	16,186,13,012	13,012	57.386	9,732	218		86,695 464,681	4,520
Total	221,877	20,467	51,753	45,669	14,811	16,186	13.012	57,386	9,732	218	86,695	464,681	4,520
1907-08. Khalsa Zamindaris	226,355	865,6	49,878	8,510	8,470	10,107	4,629	22,837	2,036	135		37,245 354,787	52,008
Total	226,355	9,598	49,878	8,510	8,470	10,107	4,629	22,837	2,036	135	37,245	354,787	52,008
Percentage of area under each crop on the total cropped area in 1907-1908,	42	e	41	1.4	. 4.1	m	1.3	4.9	9.		10.5	:	

(a) Includes double-cropped area.



STREET VIEW, RAIPUR

81° 39' E. on the Bengal-Någpur Railway, 513 miles from Calcut'a and 188 miles from Någpur in an open plain about four miles from the Khårun river. Raipur is the junction for the branch narrow-gauge line to Rājim and Dhamtarī. Raipur proper and its hamlets Chirhuldih, Dangania and Gabhrāpāra are included within municipal limits. Changarābhāta though a hamlet of Raipur with an area of 405 acres falls beyond the municipal limits. The area of the mālguzāri and nazūl portions of Raipur town are as follows:—

				Mālguzāri	Nazūl
				acres.	acres.
Raipur prope	r		•••	1,333	1,677
Dangania				510	7
Chirhuldih	••	• • • 5		.780	80
Gabhrāpāra	•••	.5%	- Trees	1,643	55
		(4,266	1,817
			10.06.770	1	

Raipur is the seventh town in the combined Provinces of the Central Provinces and Berar, and had a population in 1901 of 32,114 persons. The increase during the previous decade was 35 per cent. The population at the previous censuses was: -1872, 19,119; 1881, 24,964; 1891, 23,758. In 1901, it contained 25,492 Hindus, 5,302 Muhammadans and 592 Christians of whom 88 were Europeans and Eurasians. Raipur was made the headquarters of Chhattisgarh in 1818. The town is believed to have existed since the 9th century, the old site being to the south-west of the present one and extending to the river. The present town is oblong in shape, running roughly east and west, south of the Bengal-Nagpur Railway line, along the Great Eastern Road from Nagpur to Sambalpur with a length of about 2½ miles. The civil station is to the east of the town and the railway station is 2 miles to the north-east. The town is in no way remarkable for its architecture. The main roads are well laid, broad and straight

but off the main lines of traffic there is little to commend, very few of the inhabitants caring to erect more than the rude thatched mud-houses which are universal in villages. There are however certain points of beauty and interest which command perhaps the more attention in the general absence of buildings or other works of a permanent or pretentious character.

Raipur itself does not boast of any very ancient building. The fort is acknowledged to be the Antiquities. oldest construction and is said to date from 1460. On two sides of it are large tanks. Within the fort are numerous temples; some of these though of little interest are worth noticing if only for their negative value. The temples of Raipur are to be counted by the score but all are of much the same type. The unfinished temple of Dudhādhāri math, as an instance of modern elaborate carving. is probably unrivalled in the Central Provinces: but this beautiful building is disfigured by sculpture of the most indecent type executed in stucco on its exterior. In the courtyard of the temple are gathered a number of fragments said to have been brought from Sirpur; these fragments are of special interest; they are well executed and prove that Buddhism and Jainism flourished in Sirpur. The museum at Raipur contains 7 inscriptions, three of which are from Sirpur, one from Khalari and the remaining 3 from outside the District. An inscription found in Raipur itself has been removed to the Nagpur Museum. It belongs to the 15th century and refers itself to the reign of Rai Brahma Deva. Raipur was the capital of the junior branch of the Haihavas when they separated from the senior branch of Ratanpur. "It is not certain whether they first settled at Khalari or Raipur both of which appear to have been their capi'als. If Khalari was the first capital it is possible that Rai Brahma Deva may have removed it to Raipur and named the latter place after himself as Raipur. Chief among the many tanks of which Raipur can boast are two really large

and handsome lakes, by name Būrha Talao (old tank) and the Maharājbandh. The beauty of the former is much enhanced by an island of trees standing in its midst. It is undoubtedly the show-piece of Raipur; as recently as 1899-00 Rs. 6,000 out of the famine funds were spent in improving its embankments. Skirting the latter is the fine Dudhādhāri temple, so-called because the Bairāgi who built the temple lived on nothing but milk. The temple is now managed by a respectable and wealthy Mahant. Two other tanks are Telibandha, named after the village which adjoins it, built by Dinanāth Sao and the Ambà Talao.

Raipur was created a municipality in 1867 and the average municipal receipts for the decade ending 1901 were Rs. 1,22,000, while the average expenditure was about the same. The

octroi tax is the principal source of income and there are 13 octroi nākās. Next to it is the water rate which has been levied since 1893-94. The other sources of income are conservancy, markets and slaughter houses, market dues, pounds, etc. The average receipts from octroi during the decade were Rs. 50,390, and those from the water rate since it has begun to be levied, Rs. 7,780. The principal items of expenditure were refunds of octroi, conservancy and water-supply, and during the decade the average expenditure was octroi refunds, Rs. 11,170, water-supply, Rs. 45, 740 and conservancy, Rs. 16,153. The expenditure on water-supply during the decade includes the cost of constructing waterworks and a lakh of rupees was taken on loan from Government for this purpose. In 1907-08 the income was Rs. 96,644, of which Rs. 44,047 represented octroi and Rs. 12,652 water rate. The total expenditure during the year was Rs. 1,12,570; of this Rs. 18,484 was on account of conservancy and Rs. 15,533 on account of water-supply. The town is supplied with water from the Kharun river. The project for supplying water from the Khārun river by pumping was first seriously considered in 1883, when a scheme was drawn

up in rough which was estimated to cost Rs. 5,66,194. This sum being beyond the means of the municipality of Raipur, further prosecution of the project was suspended. In 1890 and 1891 the question attracted the serious attention of Colonel M. M. Bowie, Commissioner of the Division, who enlisted the aid of the late Rājā Bahādur Balrām Dās, Feudatory Chief of Nandgaon. The latter came forward with the munificent contribution of two lakhs of rupees, of which on the advice of his enlightened mother the late Rani Jot Kunwar Bai he made a In recognition of this the works were called the Balramdas Water-Works. A revised project was drawn up in August 1891 by Mr. G. M. Harriott, Executive Engineer, which was estimated to cost Rs. 3,48,691. In the following November the works were taken in hand and practically completed in December 1892 when they were formally opened by the Chief Commissioner. The actual cost of the works was Rs. 3,38,444. Water is drawn by means of an infiltration gallery 4,000 square feet floor area from the Kharun river at a point about 4 miles south-west of Raipur beyond Bhatagaon village and pumped up into a masonry reservoir built in the small garden in the centre of the town with its floor 120 feet above the bed of the infiltration gallery and placed in a sufficiently commanding position to ensure distribution of water to the most remote parts of the town without further artificial lift. The scheme contemplated supplying a prospective population of 40,000 (the population then being under 30,000) at 10 gallons per head, the daily supply of 400,000 gallons being delivered in 12 hours. In 1903-04 the maintenance charges amounted to Rs. 17,000, of which Rs. 13,000 were realized from a water rate. In 1907-08 the maintenance charges were Rs. 15,533 and Rs. 12,652 were realized from the water rate,

Raipur is the leading commercial town of Chhattisgarh and has supplanted Rāj-Nāndgaon which for many years occupied this position. The local handicrafts are brass working, the making of bell-metal ornaments, lacquering on wood, cloth

weaving and the manufacture of gold and silver ornaments. In the Central Jail carpets, gaiters and other kinds of clothing are made. The cloth made in the jail is used for prison clothing and is also supplied to police constables. Mats are made from aloe fibre. A weavers' shed is kept up by the District Council in Raipur in which the local weavers are taught to produce carpets and various kinds of cloth. There is a factory owned by Muhammad Ali Umar Ali which does oil-pressing, flour-grinding, cotton-ginning and sugar-refining. The capital is 92,000. The value of the oil mill is roughly estimated at one lakh of rupees. The annual profit is estimated at between Rs. 6,000 and Rs. 8,000. The pressing of tilli, linseed and castor oil is done and the oil is exported to Nagpur for burning. In 1904 oil was pressed to the value of Rs. 90,000. Wheat flour is ground at intervals and sold locally. The factory employs 60 or 70 men. At Parena, three miles from Raipur, bricks and tiles are made by hand; they are cast in moulds and burnt in furnaces. The work is done by contract and there are twelve moulds and to each mould six persons are employed; i.e., one patera, the person who makes the bricks, two coolies and three women for collecting earth. mixing and making it up into balls, etc. The bricks and tiles are used for Public Works Department buildings and are also sold in the city. The bricks sell at Rs. 10 and tiles at Rs. 5 per thousand. There are two printing presses, the Kaiyumi Press and Mahbūb Ahmadi Press. They both use English. Hindi, Marāthi and Urdū types, and the Kaiyumi Press uses Uriyā type also.

Among the local institutions may be mentioned a muLocal institutions.

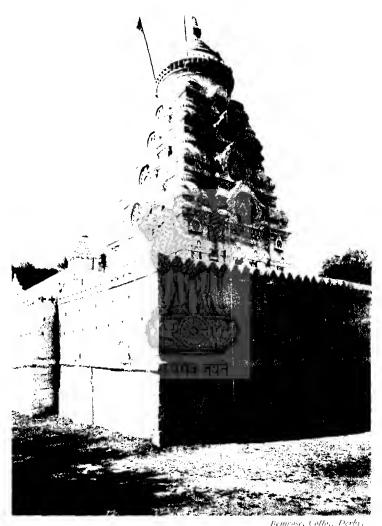
Seum which was built in 1875 by Rājā
Ghāsi Dās, Feudatory chief of
Nāndgaon at a cost of Rs. 12,000. The museum is
managed by the District Council and is maintained by a joint
contribution from that body and the municipality of Rs. 2,680.

A leper asylum is supported by private contributions and
managed by a committee of which the Commissioner of the

Division is President and the Deputy Commissioner vice-President, and the Rev. Mr. Gass, Secretary. The enclosed market-place in the town known as Gol Bazar was made by Colonel Twyford some 40 years ago. It is now proposed to make a new market at a cost of Rs 40,000. The Town Hall was begun in 1887 to commemorate the Jubilee and its total cost was Rs. 24,000. A garden near the Burha Talao is kept up by Government and has been much improved in late years. There is a Government Experimental farm in Labhandih village, 4 miles from Raipur. A cattle-breeding farm was opened about 3 years ago in Sakir 6 miles from Raipur on the Raipur-Khalari road by private subscription, and is managed by a committee. It is a registered association, known as the Krishi Gaorakshani Sabha. Government has given a bull and there are about 25 cows. There are two missions at Raipur; one belonging to the German Evangelical Church with Rev. A. Stoll at its head and another belonging to the Methodist Episcopal Mission with Rev. I. Gilder at its head. Each has its own church. Mr. Stoll's an English middle school and a branch mission has girls' school; Mr. Gilder has an orphanage and a school. The educational institutions comprise a High School with an average attendance of 71 scholars and the middle school attached to it with 247 scholars. There are 5 municipal upper primary schools in different parts of the town, one Government upper primary girls' school and a male normal school for Hindi teachers. The Rajkumar College for the sons of Feudatory Chiefs and landowners under a European Principal is located in a beautiful building here and has an average attendance of 16 scholars. There is a main dispensary with accommodation for 42 in-patients and a branch dispensary and a police hospital. A woman's hospital is also maintained from the Lady Dufferin Fund. The municipality maintains a veterinary dispensary. The town has the usual Divisional and District headquarters office. It is also the headquarters of the Divisional Judge and the

Political Agent for the Chhattisgarh Feudatories, an Inspector of Schools, Executive and Irrigation Engineers and a Superintendent of Post Offices. One of the three central jails in the Province is located here, and, as usual, there is one head post office (with 2 branch post offices), a telegraph office, a circuit house and a dak bungalow. The total cost of all public buildings in Raipur town was Rs. 8,26,000, are also two sarais and a dharamshala recently built by Dīwān Bahādur Kastūrchand near the railway station which afford sufficient accommodation for outsiders visiting the place. There is a native Union Club to which Extra Assistant Commissioners, Barristers and Pleaders belong, and recently a library known as Anand Samāj Library has been opened. The European Chhattisgarh Club is also located at Raipur-Half a battalion of native infantry was stationed here until 1902. A local fair is held in Raipur on the banks of the Khārun at Mahādeo Ghàt about 4 miles from the city on the last day of Kārtik. About 10,000 people assemble from long distances to worship at Mahadeo's temple and bathe in the river. Raipur with its hamlet Chirhuldih is divided into 2 mahals Nos. I and II. Seth Ganesh Ram, a Gahoi Bania from Marwar and a District Council member, is the malguzar lambardar of mahāl No. I, while Mannilal, a Chhattisgarhī Baniā, is the lambardar of mahal No. II. Rambaksh Tiwari, a Chhattisgarhi Brāhman and a District Council member, and Badri Prasad, a Mārwāri Brāhman and a municipal member, are the mālguzārs of other hamlets.

Rajim.—A village in the Mahāsamund tahsil situated in 20° 58′ N. and 81° 53′ E. 29 miles to the south-east of Raipur on the Rājim branch of the Raipur-Dhamtari narrow-gauge branch line of the Bengal-Nāgpur Railway. The town stands on the right bank of the Mahānadi river at its junction with the Pairi and Sondhal rivers. The terminal station of the Rājim branch line is at a new hamlet named Nawāpāra on the left bank of the river opposite to the town and in the cold weather temporary railway and road bridges are thrown over



Remose, Collo., Perly.
TEMPLE OF RAJIVA LOCHANA, RAJIM.

the Mahanadi into the town, goods but not passengers being run across. The population in 1901 was 4,985 against 5,856 in 1891.

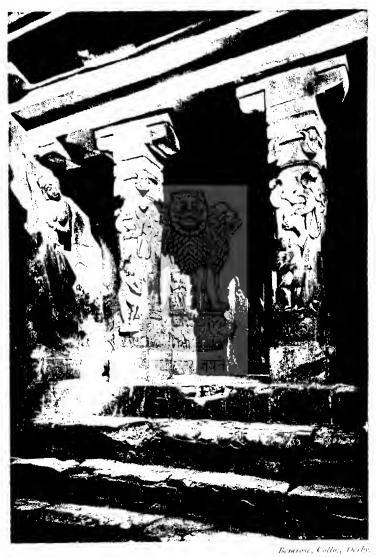
Rājim is the most holy place in Mahā Kosala or Chhattisgarh. It possesses a number of old-temples, the principal of which is dedicated to Rajiva Lochan and Archæology. is visited by thousands of pilgrims on their way to Jagannath in Orissa. They come to pay their devotions to Ramchandra whose statue is said to be enshrined unside. But the figure is actually one of the common fourarmed representations of Vishnu himself, with his usual symbols of the club, the discus, the shell and the lotus. are two old inscriptions inside the temple engraved in characters of very different ages; one is dated Chedi Samvat 896 (A. D. 1145), while the other seems to be at least three centuries older. The latter is much mutilated and has not been deciphered yet. Mr. Hira Lal however found it mentioned in line 15 that a temple of Vishnu was erected for the increase of religious merit,' from which it is plain that the temple was originally intended for Vishnu when first built about the eighth century, and that it was repaired or rebuilt when the second inscription was put up. The second inscription was carved by Jagatpal a Feudatory of the Haihayas, and gives some historical information which has been referred to in the History chapter. The legend of Rajiva Lochan which in Sanskrit means the lotus-eyed, an epithet of Vishnu, is variously related. One story is, that there was a woman named Rajiva Telin who used to go round selling oil from village to village. Once, while on her way, she happened to put her basket on an image which she found up-side-down, with the curious result, that though she sold and was paid for her oil, the pot was never exhausted. When she came back her husband was angry at seeing the money and oil, as he thought she must have been a whoring. But she told the story that she had put her vessel on the image and the oil did not run out. Next day her mother-in-law did the same thing and her oil did not run out.

So her son brought the image to the house. At that time lagatpāl was Rājā of Drug; he had a dream about this stone which made him wish to possess it for the purpose of building a temple over it; he sent for the image, but the woman refused to give it. She, however, afterwards promised to give it in return for gold equal to its weight. This was agreed to, but when it was weighed it was found to be very light and did not bring in the expected quantity of gold. She thereupon said that, if her name was connected with the idol, she would give it away. In conformity with this request, the idol was called Raijva Lochan. There is a small temple within the enclosure dedicated to her. Inside it there is a stone slab like a common sati pillar on which are carved a hand. the sun and moon, and something like a water-jar, below which there is a couple in a sitting position with two female servants standing, one on each side. Down below the occupation of the couple is shown by the figure of a ghāni or oil press and a bullock. If the legend has any grain of truth in it, it is possible that the woman might have committed sati here with a view to remaining always in sight of the god, her temple being opposite the main temple entrance. Rājim is said to take its name from the Telin or that of the god. Prior to this it was known as Kamal Kshetra and Padmapura both names referring to the lotus, as does the word Rajiva. General Cunningham, however, is of opinion that the name is probably derived from Rajmal, the family-name of Jagatpāl who rebuilt the town. Rājim is said to have been destroyed by the Kanker, Raja who was a Kandra or basketmaker by caste. He endeavoured to take the image to Kanker on a boat by the river Mahanadi, but when he reached Dhamtari, he had a dream that he would be ruined if he took the image to Kanker. therefore returned it to Rajim and it lay un-noticed. Meantime destruction overtook him and he was ousted from his throne. The temples of Rajim with one exception form a single group of buildings clustered round the holy shrine

of Rajiva Lochan. The group comprises the following temples:--

- Rājiva Lochan or Rājib Lochan. 1.
- 2. Varāh.
- 3. Narasinha
- at the four corners. 4. Badrināth
- 5. Vāman
- б. Rajeshwar to the west.
- 7. Daneshwar to the south-west.
- 8. Jagannath to the north-west.

With the two exceptions of the Rajeshwar and Daneshwar linga shrines, the whole of these temples are dedicated to the worship of Vishnu. The temple of Rajiva Lochan is a fine building 59 feet in length by 251 feet in breadth. It rises from a platform 8 feet high. The mandap or hall is open only at the northern end. There are two flights of steps at the north-west and south-west corners of the platform leading into the western end of the hall through two side-doors. The flat roof of the hall is supported on two rows of six pillars, each down the middle, and a single row of six pilasters on either side. The pillars are square, the lower half being quite plain and the upper half highly ornamented. But the twelve side pilasters are each ornamented with a tall single figure sculptured on the face after the fashion of the pillars of a Buddhist stūpa railing. The spire of the sanctum is a square pyramid with carved sides. It is divided into five stages or rows of niches with corrugated pinnacles at the corner very much after the style of the great Mahabodhi temple at Buddha Gaya. The main entrance is on the west side with pillars on both fronts of the doorway, both inside and outside, forming two open chambers. In the two corners of the inner chamber are two figures, one a rude stone coloured red, which had once been a statue of Hanuman, the other a black statue of Buddha with the usual curly hair sitting in contemplation under the Bodhi tree, with the right hand resting on his knee and his left hand on his lap. The ears are pierced and elongated after the



ENTRANCE OF TEMPLE OF RAJIVA LOCHANA, RAJIM.

usual Buddhist fashion. The local people call it the figure of Jagatpal which is absurd. This Buddha figure was evidently brought from Sirpur, from which most of the other materials of the temple came and a replica of the image is to be seen in Sirpur fixed in the enclosure wall of the Gandeshwar temple there. The doorway itself is most elaborately carved and with its boldly sculptured pillars and pilasters in front, the entrance to the temple forms a very striking and handsome structure. Immediately opposite to the great temple and only 18 feet distant stands the small linga temple of Rajeshwar. Its plan is similar to that of the great temple with a long mandab open at one end and supported on two rows of pillars down the centre, and a row of pilasters on each side. Another Siva temple of comparatively modern type stands immediately to the south of Rajeshwar. It consists of a portico containing a figure of a bull nandi and an open mandap of 16 pillars enshrining the Daneshwar linga. At 15 feet to the east of the Narasinha corner temple there is a small postern door leading outside to the front of a Vaishnav temple dedicated to Vishnu as Jagannath. At a short distance to the south there is a comparatively modern temple said to have been built. about 250 years ago, by Govind Lal, a Seth Bania, who was also the Kamaishdar of Raipur. The pillars and pilasters of this temple are all from some older building, and are said to have been brought from the ruins at Sirpur. On one of the pilasters there is a short inscription by a pilgrim in characters of the 8th or 9th century reading Sri Lokapal. On an island which once formed the fork of land between the Pairi and Mahanadi rivers there is an old temple dedicated to the Kuleshwar linga. A stout buttress wall, of an octagonal form and 16 feet in height, has been built around the temple to preserve it from the encroachments of the two rivers between which it stands. It is now sinking down. The temple consists of the usual sanctum 141 feet square outside with a mandap or hall leading to it which is open in front but closed at the sides like the old temples of the

Rajiva Lochan group; a short inscription of two lines on one of the pillars records an inundation of former days which threatened to carry away the temple. It is said that a sādhu was living in this temple and would not come to the town in spite of the flood. The water covered the platform, on which he ascended to the top of the temple and when the latter was submerged he climbed the adjoining tree and remained there for three days until the waters again subsided. The record says 'when the waters surrounded the temple of Siva I stayed here, while Jagat Rau's throne of Sambhu stood firm as a pillar.' There is a longer and older inscription here which is much worn and almost illegible.

An old inscription was found at Rajim about the year 1785

The Rājim copperplates and other inscriptions. A. D. by an ancestor of the Mahādik family, Hanmant Rao, some 5 or 6 feet underground close to the temple of Rājiva Lochan. It is engraved on three

copper-plates joined by a ring with a seal attached to it. The plates are in possession of the temple Pujāris who are Kshattriyas by caste, a somewhat unusual combination. They now worship these plates, which however have no connection with the temple as they merely record the grant of a village Pimpari Padraka to a Brāhman by Rājā Tīvardeva of the lineage of Pāndu the lord of the Kosala country. The charter was issued from Srīpur, the modern Sirpur. The inscription of Jagatpāl inside the temple however records the grant of a village named Shālmali for naivedya or offerings of eatables to the idol. This is the Semardih (semar being called shālmali in Sanskrit) now deserted and removed to the adjoining ground occupied by the present Rohnā village which is held free by the temple priests. At this place there is still a big semar tree which apparently gave its name to the old village.

Local tradition avers that Jagatpāl's wife was named

Local traditions.

Jhankāvati whose figure is identified
with an image on the Kuleshwar platform, having an umbrella on her head and attended by a female

servant. It is really a figure of a royal lady. They say she used to burn a lakh of lamps every night and this is the reason why numerous earthen lamps are found while digging the ground in Rājim. Kuleshwar temple is supposed to have been built by Rājā Tāmradhwaja. The Mahānadi and Pairi rivers meet near the temple of Kuleshwar and the Sondhal and Pairimeet in Bindra-Nawagarh zamîndari near Mohera a village in Dhamtari tahsil on the border of the zamindari. On this account Rajim is considered to be the junction of three rivers and in flood it is said that the waters of each can be distinguished. Between the temple of Kuleshwar and the temple of Chitra Devi in Sonpur State the Mahanadi is known as Chitrodpala. When the river is in full flood the temple may be flooded to within 6 feet of the top. Then the water comes right over Rajim. Besides the Kuleshwar temple there are five other temples of Mahadeo in the vicinity; Champeshwar, Bawneshwar, Fingeshwar, Kopeshwar and Pateshwar, all situated at a distance of a few miles in villages of those names. it is said that in the beginning before the earth was made God let fall a lotus leaf and it spread over the distance that the five Mahadeos extend over now. An annual fair is held at Raiim and lasts for a month from Magh Sudi 8 to Phagun Sudi bunam (February-March). People come not only from Chhattisgarh Division but also from as far afield as Nagpur, Bhandāra, Mandlā, Narsinghpur, Cuttack, etc. and on Māgh punam, full moon day, which is the principal day, and on Shivrātri the attendance may be about 50,000 or even more but the average attendance is 30,000. The visitors bathe in Mahadeo Ghat near the temple of Kuleshwar and worship Mahadeo. They also bring the bones and ashes of dead relatives and throw them into the Mahanadi. Formerly many cattle were brought to the fair for sale but most of the cattle are now taken to the Baronda cattle market. In 1896 goods worth Rs. 4,47,676 were brought for sale of which Rs. 1,97,328 worth found sale. There were 900 shops. In 1906-07 the number of shops was 693, the value of the goods brought for sale was Rs. 1,81,946 and the value of the goods sold was Rs. 1,41,007. Much tasar silk is brought from Bilaspur and sold. Rajim is the centre of a considerable amount of general trade principally in lac and myrabolans. It has a primary school, sub-post office, police Station-house and a Public Works Department inspection hut. A Sanskrit school has been recently opened and there is a Kavi Samāj or Poets' Association. a member whereof wrote the Edward Kāvya or Poem on the King Emperor, for which he received a donation of Rs. 500 from Mr. A. B. Napier, Deputy Commissioner. There is a daily bazar, and a weekly market is held on Saturdays. is under the Mukaddam Rules and a sum of Rs. 350 is raised for sanitary purposes. Rao Bahādur Rāghoba Mahādik who is distantly connected with the Maratha Rajas of Nagour is the mālguzār. He is an Honorary Magistrate and has about 20 villages but owing to indebtedness the management of his estate has been assumed by the Court of Wards. The village of Gobra or Nawapara which is on the opposite side of the river is held revenue-free for the temple of Rajiva Lochan.

Riwa.—A village in the Raipur tahsil situated about 17 miles to the east of Raipur and at about a mile north of the Raipur-Sambalpur road. Its population in 1901 was 1,140 and area 2,281 acres. The village contains a big tank and 3 mounds which are believed to be of Buddhistic origin. It is said that Bāwan Rāwat, a character in the popular Lorik song, lived here. The village has a primary school. A weekly market is held on Fridays. The malguzār is a Māli by caste.

Rudri.—A small village 2 miles east of Dhamtari on the Mahanadi, situated away from the jungle between the river and the open country. It is said to derive its name from Rudradeo, a Kanker king who settled in it, but as there is a Rudra or Siva temple it is just possible that it may have been named with a double reference. An annual fair is held in honour of Rudreshwar Mahadeo on the last day of Magh. The fair is attended by about 10,000 persons who bathe in the Mahanadi and worship Mahadeo. This is also the burial place

SANKRA. 339

of a local guru of the Kabirpanthis who is revered by the people of Dhamtari and Sanjāri tahsīls and also by Koshtis who come from Nagpur. Here also there is a platform containing the foot-print of Kabir, which the Kabirpanthis assemble to worship. They make a lamp of wheat flour and burn a wick in it. Then it is broken up and mixed with ghi and eaten. This is an instance of reversion to idol worship. The chabutra with foot-prints of Kabir has only been set up in the last three generations. Platforms of Kabir have also been erected in various other places. The mālguzārs are the Marāthās of Mokhā. There is a mission orphanage here in charge of Mr. J. A. Ressler of the American Mennonite Mission. At present there are 170 boys in the orphanage, divided into 13 gangs with mates at the head of each gang. It has attached to it an industrial department for teaching carpentry, blacksmith's work, tape and rope making, oil pressing, sewing, etc. There are boys' and girls' schools, as also an institution for deaf, mute and blind persons.

sankra-A village in the Sihawa tract of the Dhamtari tahsil, 53 miles south-east of Dhamtari and about 6 miles east of Sihāwa. It is one of the biggest villages in the Dhamtarī tahsil having an area of 3,272 acres or a little over 5 square miles and containing very good land which gives two crops in a year, an unique feature for the Raipur District. The soil is nearly all excellent dorsā. There are several good tanks. The population of the village in 1901 was 1,301. It is held revenue-free by the Rājā of Bastar along with 5 other villages, viz., Nagari, Birguri, Semra, Amagaon and Churiara, all of which are situated in close vicinity to Sankra. villages were given for chūris or bangle expenses to his daughter by the Raja of Kanker, when the Sihawa tract formed part of his dominions. This princess was married to the Raia of Bastar. At Nagari there are remains of an old fort and the story goes that this was the first village the Kanker family occupied when they migrated from Puri in Orissa. a school and a cattle pound. A weekly bazar is held on

Mondays in which a good deal of forest produce and cattle are sold.

Saraipali—(the village of sarai trees). The headquarters town of the Phuljhar zamindari, situated about 86 miles from Raipur on the high road from Raipur. The old town of Phuljhar with a fort in it now known as Garh Phuljhar was abandoned owing to its unhealthiness and the headquarters removed to Bastipāli about 10 miles east of Saraipāli to which they were finally transferred. Bastipāli has also a fort and an old temple. The population of Saraipāli in 1901 was 1,185 as against 578 in 1891. Saraipāli has an important cattle market controlled by the District Council and cattle registration at the rate of 3 pies was started in 1899. The average annual number of cattle sold is 1,764 of the value of Rs. 32,000. The fees realized from registration amount to about Rs. 500. Other articles such as cotton, rice, kosa cloth, etc., are also sold. Good cotton is grown in the Phuljhar estate. The village contains a police Station-house, a school, a dispensary and a Court of Wards office. There is also a veterinary dispensary. The zamindari is under the Court of Wards and the Manager, Court of Wards is an Honorary Magistrate. The zamindar, who is a Raj-Gond, is a minor and is being educated at the Rajkumar College, Raipur.

Seonath River—(from the god Siva and Nåth a master). A river containing much the largest supply of water in the District which rises in the hills of the Pānābaras zamindāri of the Drug District and flows in a direction for the most part north-east forming for about 16 miles the boundary between the Khujji zamindāri of the Sanjāri tahsil of the Drug District and the Nāndgaon State. It then passes through the Nāndgaon State flowing in the same direction and from mauzā Jhola it forms again for about 3 miles the boundary between the Drug tahsil and the Nāndgaon State. Then entering the tahsil, it flows by Drug town almost due north through the tahsil, and at mauzā Mangrol in the Bemetarā tahsil it takes a bend and flows almost due east and touches the Raipur District

at a place about 4 miles south of Simga. From this place for about 3 miles it forms the boundary between the Raipur and Drug Districts till it is joined by the Hanph river from the west, a distance of 120 miles from its source. After this junction it turns eastward for about 40 miles till it joins the Mahanadi in the north-east corner of the District at Changari, 4 miles west of Seorinarayan, forming the boundary between the Raipur and the Bilaspur Districts. During its course its tributaries on the left bank proceeding from the south are the Ghumuria, Sonbarsa, Amner, Suri, Doti and Kurrodh, all in the Drug District; on the right bank, the Kurkura and Tandula in the Drug District and the Kharun, Jamania, and Khorsi in the Raipur District. Numerous other small nullahs also flow into it. Seonath and its tributaries flow in deep and well defined beds which have often been cut out of rock. They contain water throughout the year and afford a good water-supply when the eastern system is quite dry. The bed of the river is generally sandy for nearly the whole distance, but near Singa and in Tarenga there are some rocks. Its width is about three furlongs at Mahamara on the Nagpur road where it crosses the river 2 miles from Drug. Its banks are 20 to 50 feet high. its course the river is crossed by the railway, once at a mile below the road near Mohlai village about 2 miles from Drug and again on the border of the Raipur and Bilaspur Districts at mauzā Garhā 4 miles north of Nipania railway station. The Tandula river and Seonath meet near Changari in the Drug tahsil where there is a fine mango grove of 85 acres and an island in the river on which guavas are grown. Ariuni also in the Bemetarā tahsīl and at Jhinjhiri in the Drug tahsil there are islands in which there are guava Yams, melons and cucumbers are grown on the sandy stretches in the bed of the river. State stones are found in the bed of the Seonath at Bazarbhata in the Balodā Bazār tahsıl. White stone which is used for lithography is found near Chandkhuri. The deeper pools are infested by alligators.

342 SIHAWA.

The story of the origin of the Seonāth is that a Gond girl named Shiva was carried off by a Gond boy who wished to marry her forcibly after the fashion of the Gonds. But she refused and he killed her and threw her body into a ravine; and from this spot the Seonāth began to flow. Its total length is about 160 miles.

Sihawa.—A village lying in a small but very fertile plain surrounded by hills and lying amidst thick jungle 44 miles to the south-east of Dhamtari and 47 miles south of Rajim. The intervening country is thick jungle with an occasional village dotted here and there. There is no outlet in any other direction, rocky ground covered with dense and almost impassable forest stopping the way. A road from Dhamtari has been surveyed. Big game can be had in abundance. The forest scenery is very pleasant and attractive but the whole tract is very malarious. There has been, therefore, very little immigration to Sihawa from the crowded villages of the Raipur and Dhamtari plains. The population of the village in 1901 was 1,171. There are six old temples, three large and three small, built of stone. Built into the north of the door of one known as Karneshwar temple there is a slab bearing an inscription dated in the Saka year 1114 or A. D. 1192. It records the construction of 5 temples by king Karana of the lunar race, whose genealogy is given, the founder of the family being Sinharaja from whom the name of Sihawa (meaning the comfort of Sinha) is believed to be derived. This genealogy tallies with an inscription found in Känker. The Kanker Raj family aver that a Puri (Jagannath) king having become a leper quitted that place and came to Sihāwa which was then merely adense jungle; there he found a spring of water (still pointed out), in which he bathed and his leprosy was healed. He was then installed king of Sihāwa. He may have been Sigharaja and well may the place have been called Sinha + avah (the comfort of Sinha) for the relief he got there. In the inscription the place is named as Devahrada tirtha or the holy lake of the gods and there was certainly ample SIMGA. 343

reason for calling it so. Sihāwa again is the source of the sacred Mahānadi and it is supposed to be the hermitage of Rishi Shringin who is still worshipped there. In fact, a large portion of the Sihāwa tract seems to have been regarded as a piece of holy land. Five miles away is the village Ratawa, where Angiras Rishi used to live and Muchkunda had his ashrama in the village Mechka about 20 miles distant. Apparently the tract formerly went by the name of Mechka Sihāwa as we find it so mentioned in Jagatpāl's inscription in the Rājim temple. Deokūt, the hillock of gods, is about 8 miles away. A melā is held here on the last day of the month of Magh in honour of the Karneshwar Mahadeo and is attended by about a thousand people. There is a considerable trade in lac which is abundantly grown in the vicinity and is regarded as being of the very best quality. forest officer from the Baroda State was sometime ago deputed to examine it and he took away some seed from here with a view to growing it in that State. The best quality is known as nagli and is grown on kosam or khair trees. That grown on palas trees (Butea frondosa) is of inferior quality. Other important forest produce available here is mahua, honey, wax and chironii. A bi-weekly bazar is held on Sundays and Wednesdays where all these things can be purchased. The place being remote from civilization is steeped in superstition and there is reason to suspect that so late as 1908 a human sacrifice was performed within 4 miles of Sihāwa. There is a school, a police Station-house and a post office, and a dispensary is in course of construction. The malguzar is an Ahir, belonging to the same family as that of Dhamtari.

Simga.—Up till 1906 the headquarters of the tahsil of that name and a flourishing old town. Is situated on the right bank of the Seonāth river, 9 miles north-west of Tildā railway station on the Tildā-Kawardhā road and 28 miles north of Raipur on the old Raipur-Bilāspur road. Its population in 1901 was 2,638 against 2,466 in 1891. Its area is 3,513 acres. The only old monuments here are the satī pillars one of which is



DOORWAY OF TEMPLE OF LAKSHMAN, SIRPUR.

now in the Raipur museum. A large tank in the village contains a number of crocodiles. There is a dispensary with accommodation for 3 in-patients, a police Station-house, a vernacular middle school and a post office. An inspection bungalow, a Public Works Department inspection hut and a sarai complete the tale of public buildings. There is a daily market and a bi-weekly market is held on Saturdays and Tuesdays. The village is under the Mukaddam Rules and about Rs. 300 are raised annually for sanitation purposes. The cultivators pay one anna per rupee on their rent. There are some pān gardens. The mālguzār is Bājirao Bhonsla, brother-in-law of Raghoba Mahadik. The village has been held by the family from the time of the Bhonslas. The present representative has only this village but owing to indebtedness it is now under the Court of Wards. Owing to the removal of the tahsil headquarters to Baloda Bazar the village has lost its importance,

Singhpur.—Is a small village in the Dhamtari tahsil 30 miles east of Dhamtari. Its population in 1901 was 247. Near the village is dense forest in which tigers and bears abound. This should be a good village for this jungly part but cultivation is discouraged in favour of thatching grass which gives a very good income. It contains two poor tanks and one pond; in the hot weather water is obtained from a well. Singhpur is the headquarters of a forest ranger. The mälguzār is a Marāthā who lives in Dhamtari.

Sirpur (Sripura of the inscriptions).—Is situated on the right or east bank of the river Mahānadi, which here spreads over a vast expanse of sandy bed, about 37 miles east by north from Raipur. Once a considerable city, it is now but a small collection of huts (with a population of 141 souls) upon which the dense forest presses in closely all around. Scattered over the small clearance in and around the village and buried in the encircling fringe of the forest, are found scores of old temple sites and several more or less ruined shrines whose crumbling walls are still standing. These are mostly in brick of the very old style, built before the 9th

SIRPUR. 345

century, but they are in such bad conditions that it is impossible to say how much earlier they may be. In these the bricks are moulded and carved with considerable artistic skill and are decorated with the mouldings and ornament which we find so lavishly worked out in stone. The bricks themselves are of a very fine make. The texture is exceedingly fine and even, the colour uniform and good and the edges cut as sharply as they could be in stone. The joints are almost invisible with a thickness of about one-twentieth of an inch. The most complete ruin now standing is that of the fine old brick temple known as that of Lakshman. The shrine is still standing with about two-thirds of its tower, while the mandap or hall has collapsed. The pillars, sculptured door frames, and images have been all worked in stone. These are all of the old cave-temple character, with heavy, deep, bold mouldings and ornaments. The sculptured stone door frame of the shrine, which is of unusual size is richly decorated. Immediately over the front is a large representation of Vishnu reclining on the folds of the serpent Shesha and representing the birth of Brahma. Down the two outer sides of the door frame are the usual 10 avatars or incarnations of Vishnu. five on each side, while the inner sides are adorned with pairs of figures in panels. Inside the temple is placed a small black statue of what is called Lakshman seated on the folds of a snake. This identification seems to be due to the mythological story that Lakshman, the brother of Rama, was an incarnation of Shesha, the great serpent which supports the earth on its hood. The temple has been taken under Government conservation and during the removal of the debris of the mandap a long inscription was found which Mr. Hira Lal has deciphered and from which it is plain that the temple was dedicated to Vishnu. It was built by the mother of king Shiva Gupta. when she became a widow. She is described as the daughter of king Sūrya Varma of Magadha. The study of this inscription has led Mr. Hira Lal to the inference that the Sirpur dynasty was identical with the Somvansi kings of



PILLARS IN GANDHESHWAR TEMPLE, SIRPUR.

346 SIRPUR.

Cuttack. He has embodied the details in a paper which is in course of publication in the 'Epigraphia Indica.' On the river bank with its ghat or flight of steps is the more or less modern temple of Gandheshvar. It is modern in the sense that it is a reconstructed temple, but it is composed in great part of old materials. It is white washed within and without and is at present the principal temple of the village. within it are several old inscriptions, some on pillars, some on the parapet wall, one on the pavement partly buried beneath the adjacent masonry and one on the terrace top of the retaining wall outside the river gateway of the enclosure. From one of these inscriptions it is evident that the present temple has been built upon the site of an old one to the same deity, for it records some arrangement for the supply of flowers by one Jaggaraka for the worship of a god whose name appears to be Gandharveshvar, the same as Gandheshvar. The writing belongs to the beginning of the 9th century as does that of the other inscriptions in this temple. A number of sculptures have been collected within the enclosure, one of which is a large image of Buddha with an ornamental halo around his head upon which is engraved the Buddhist confession of faith in letters of the 8th or 9th century. The sites of other temples are scattered thickly about the place, and consist of mounds of brick debris of varying size in which are buried numbers of fine stone images, sculptured pillars, door frames, beams and other fragments. Most of these have been collected together near the Lakshman temple so that one may see them at once without having to wander over the jungle; the result has been, however, to obliterate all marks for identification of the mounds to the regret of the archæologist. Sirpur, for ages, has been a quarry for materials used in the building of later temples and other constructions in the country round. pilfered sculptures having been carried as far as Dhamtari 60 miles away. The whole of the pillars, doorways and sculptures used in the principal temple at Rajim, 36 miles to the south by west, were taken away from here. The place, therefore,

presents a most denuded appearance. There used to be formerly a fort close to a fine sheet of water known as Rakelātāl about half a mile to the east of Gandhesvar temple. To the south also there is another ruined fort of the same dimensions. On the last day of the month of Māgh a local fair is held here in honour of the Gandheshvar Mahādeo and is attended by about 2,000 persons. The mālguzār is a Baniā known as the tāhutdār of Sirpur.

Sitanadi (Chitanadi).—A small river which rises from Ghutkel on the boundary of the Dhamtari tahsil and the Bastar State and joins the Mahānadi near Banorā. It passes through the most jungly portion of the Sihāwa tract in the extreme south of the Dhamtari tahsil. Within ten miles of either bank there are no villages. A forest bungalow has, therefore, been constructed just about the middle of its course for the accommodation of sportsmen who visit the tract for tigers, wild buffaloes and other big game. The jungle here is very rough and undulating, cut up by ravines and dotted all over with hills.

Sonabira (from sonā—gold).—A small isolated village far removed from civilization among the hills near the source of the Jonk river about 25 miles north-west of Khariār town in the Khariār zamindāri. Eight blocks of stone set upon end are here worshipped by the villagers. They are from 4 to 6 feet high, daubed with vermilion, and form a miniature stonehenge.

Sondhal River.—A tributary of the Pairi, rises in the Jeypore State in the Madras Presidency and flows through a hilly country almost due north forming for the most part the western boundary of the Bindrā-Nawāgarh zamīndāri until it joins the Pairi near Mohera about 15 miles south of Rājim. Its total length is 60 miles or about the same as that of the Pairi. The river divides the Bindrā-Nawāgarh forests from the Sihāwa Government forests and the combination of sāland teak on either bank is a remarkable feature as these two species are said to be nowhere else found associated together.

Suarmar Zamindari-A zamindari in the Mahasamund tahsil, 199 square miles in area, situated to the east of Mahasamund between Kauria zamindāri in the north and Khariār in the south. A range of hills varying from 1,500 to 2,000 feet in height runs through the western portion of the zamindari and in this part the country is rocky and the soil very poor. the centre and eastern portions the soil improves and there are some good rice villages. The zamīndāri was originally a khālsa tāluk of the Raipur District under the Haihavavansī rule. About 200 years ago the talukdar rebelled and the estate was made over to the ancestor of the present zamindar as a reward for his assistance in quelling the rebellion. zamindari has been held by a Gond family for thirteen generations. According to the family tradition the name Suarmar was given to the zamindari on account of an enormous boar which devastated the country and which was slain by Puranrai. the first zamindar, but antiquarians say that the present name is a corruption of Sawar mal, the land of the Sawar tribe, who are said to have originally occupied the tract. Umrao Singh; the present zamindar, is 52 years of age. He is a Darbari and Khās Mulākāti and exempt under the Arms Act. He is also an Honorary Magistrate. He has a grandson, Girdhari Singh, who was educated at the Rajkumar College. There are 102 villages in the zamindari, of which 7 are uninhabited and the population in 1901 was 14,659, the density per square mile being 74. The population in 1891 was 12,428 and there was thus an increase of 17'9 per cent. in the decade. Gonds form the bulk of the population. There is no large village in the estate. Of the total villages, 14 are held by protected thekadars, 4 by muāfidārs, 45 are leased to ordinary thekādārs and the remainder are under the direct management of the zamindar. The cropped area in 1907-08 amounted to 30,229 acres, of which 21,205 acres or 70 per cent. were under rice. The other chief crops are kodon-kutki (2,401) and til (3,532). area of 67 square miles is under forest, but there is no large timber and the forest is of little value. The total income of

the zamindar in 1907-08 was Rs. 13,666, of which Rs. 1,000 is derived from forests and the balance from land. The zamindar pays a takoli of Rs 1,900 and cesses Rs. 389.

The Raipur-Kālahandī road traverses the zamīndāri from west to east. The Raipur-Vizianagram railway, according to the present alignment, will pass through the zamīndāri and should materially assist in its development. The headquarters of the zamīndār are at Komākhān, which is about 2 miles from the Raipur-Kālahandī road, 62 miles from Raipur, 29 miles from Mahāsamund, and 2 miles from Suarmār. Its population was 661 persons in 1901, and it contains a police station, a primary school and a branch post office.

Sukha River.—A tributary of the Mahānadi which rises in Bindrā-Nawāgarh zamindāri and passing through Chhura takes a north-westerly course forming for some distance the boundary of the south-western portion of the Fingeshwar zamindāri, after which it bisects the zamindāri from south to north. It passes through the town of Fingeshwar and finally falls into the Mahānadi at Hāthikhoj. About two miles before its junction with the Mahānadi it is joined by the Bagnai nadi which forms the north-eastern boundary of the same zamindāri.

Tarenga.—A large village the headquarters of the tāhutdār of the Tarengā estate, lying 4 miles to the west of Bhātapāra railway station and about a mile from the Seonāth river on the Mungeli road in the Balodā Bazār tahsīl. Its population in 1901 was 2,041 against 2,008 in 1891. There are several tanks here, only 3 of which retain water during the hot weather but the numerous wells afford an ample water-supply. There is a primary school and a branch post office. A bi-weekly market is held on Mondays and Fridays. The tāhutdār is an Agarwāl Baniā, Kalyān Singh who occupies a large house in the village. He is indebted and his whole estate comprising 145 villages has been mortgagto the firm of Rājā Gokuldās in whose favour a foreclosure decree has been passed. Tarengā contains some old temples.

Thelka,—(Flooded) a village lying 5 miles to the southeast of Abhanpur and 23 miles to the north-west of Rajim. Its area is 1,672 acres. The population in 1901 was 676 against 816 in 1891. The village contains a very large tank with an area of about 200 acres, which has a fine stone embankment about a mile long with several flights of steps. The tank is a favourite resort for duck. A primary school is in existence and a bi-weekly bazar is held on Sundays and Wednesdays. The mälguzār is a Baniā of Raipur. Two miles away from Thelkā lies the village of Kholā where a very large tank has been constructed by the Irrigation Department at a cost of about Rs. 70,000. It is expected to give 2 waterings to an area of 2.472 acres.

Tumgaon.—A large village in the Mahāsamund tahsil on the Reipur-Sambalpur road, 12 miles east of Arang and 7 miles north of Mahāsamund. It is 34 miles from Raipur. The population in 1901 was 1,529 and the area of the village is 2,160 acres. The village is situated just on the outskirts of the jungle where good shikār can be had. The Forest Officer keeps a reserve of bait animals here ready for any sportsman who likes to have them at short notice. There is a fair water supply from tanks and wells. The village contains an inspection bungalow, a military encamping ground, a police Station-house, a primary school and a post office. A weekly market is held on Saturdays. The mālguzār is a prosperous Brāhman Pandit, Ghāsi Dhar Dīwān. His family were once the Dīwāns of the Haihavavansi kings.

Turturiya.—Is a tirth or sacred place in the Baloda Bazar tahsil close to Bahria village on the Balamdi nāla and about 7 miles above its junction with the Mahānadi. It is about 15 miles from Sirpur and about 50 from Raipur. It is said to have been the hermitage of the sage Vālmīki and it is claimed that Lava and Kusa were born here. They were sons of Rāma, the hero of the Rāmāyana, and one of them gave his name to the country Kosala, which was the old name of Chhattisgarh. Turturiya is an onomatopæic name, due to a spring of water which bubbles out of the interstices of some rocks on the hill side, making a noise which is likened to turtur or sursur, from

which latter it receives its other name of Sursuri Ganga. The local story is that the spring is a part of the Ganges flowing subterraneously and bringing here the waters of the 52 tirths or holy bathing places of the Ganges. The spring issues out of a dark and narrow cavern and comes from a considerable distance through underground channels. The stream from its point of issue is led by cut stone spouts with a gentle slope to near the foot of the hill where it is allowed to pour out in a cascade which is now surrounded by a brick and mud wall but which once clearly was ornamented by cut stone bathing-ghāts and steps, remains of which exist within the basin; close to the spout are collected a number of figures, Buddhist as well as Brahmanical, the latter being principally represented by lingas, but including also figures of Vishnu and Ganesh. Most of the lingas appear to be manufactured out of the pillars of Buddhist temples that once adorned the place. Among the collection near the spout of the spring are 2 curious figures, one of a man holding aloft a sword as if about to kill a lion that is tearing his right arm; the other, evidently a sister figure to this, representing a man twisting round the neck of a humped animal, which he has lifted up on its hind legs. Other remains scattered about are the beautifully carved pillars and ruins of temples made of brick and stone in some of which there are idols of Buddha in the attitude of teaching with the Buddhist formula inscribed in characters belonging to about the 8th or 9th century A.D. The most remarkable feature of the place, however, is that the pujaris in this lonely place are women and women only. They appear to be the modern Hinduised representatives of an ancient institution of nuns that existed here in the flourishing days of Buddhism. That extensive nunneries existed in various parts of India during the ascendancy of the Buddhist faith is well known but no particular spot seems to have been identified that possesses even a plausible claim to have been actually a Buddhist nunnery: this place of Buddhist worship, therefore, from its still being guarded exclusively by women, acquires great importance.



SCULPTURES IN TEMPLE OF RAJIVA LOCHANA, RAJIM.